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MEHER BABA JOURNAL

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MEHER BABA

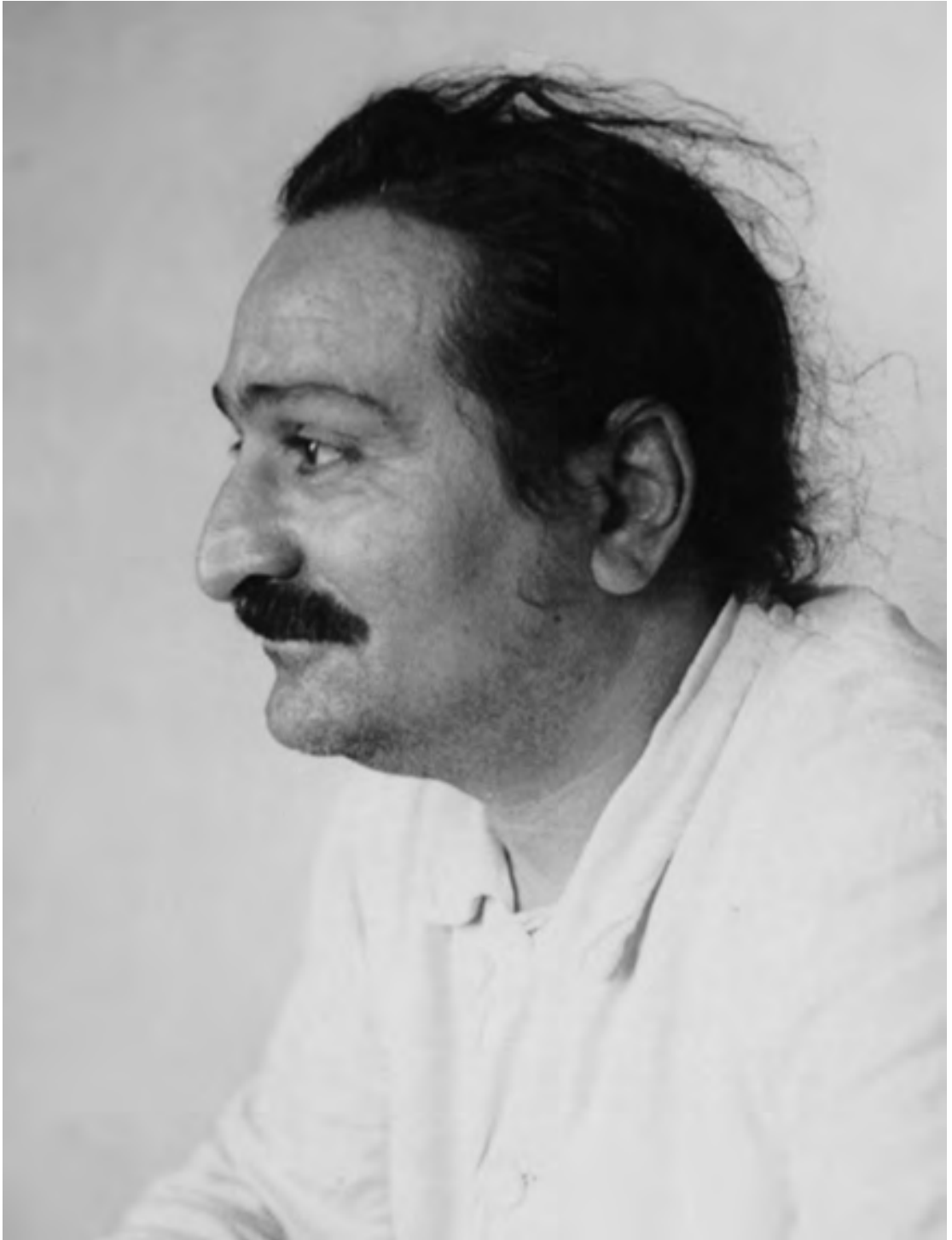
JOURNAL



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'I have come not to teach but to awaken'



MEHER BABA

MEHER BABA

JOURNAL

VOL. 4

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Meher Baba

on

Reincarnation and Karma

Part V

THE NEED FOR MALE AND FEMALE
INCARNATIONS

THOUGH the facilities afforded by each sex are variable, according to the age and the place, in which the incarnation takes place, it still remains true

**Specific facilities
of male and female
forms**

that *each sex affords special facilities for the development of experience along specific lines.*

The lessons which are readily learnt in male incarnations, may not be easily attainable through female incarnations; and the lessons which are readily learnt in female incarnations, may not be easily attainable in male incarnations. *Men as a rule excel in the qualities of the head and will; they are capable of sound judgment and steadfast purpose. Women, as a rule, excel in the qualities of the heart; they are capable of intense love, which makes them welcome any sacrifice for the loved one. It is owing to this capacity of women for love, that in devotional references, the name of a female has an invariable precedence,*

as when the *Bhaktas* sing of Radha-Krishna or Sita-Ram. In the qualities of the heart, women are usually superior to men; and in the qualities of the head and will, men are usually superior to women. The interesting point is that the same soul excels in the qualities of the heart or in the qualities of the head and will, according to whether it takes an incarnation in a female form or in a male form. *The alternate development of specific spiritual qualities goes on through the alternation between the male and female forms, until the development is all-sided.*

Since male and female incarnations are equally necessary for self-knowledge, it is not right to look upon one as being more important than the other.

Male and female incarnations are equally necessary

Though there are differences between the nature of the respective facilities afforded by them, they are both indispensable. *The soul must go through male incarnations as well as female incarnations, if it is to have that richness of experience, which is a condition of attaining the realisation that, the soul, in itself, is beyond all forms of duality, including the accentuated duality based on sex.*

Before the soul is set free from all sanskaras, it assumes numerous male forms and numerous female forms. If the soul were to incarnate only in the male

Male and female incarnations supplement each other

forms or only in the female forms, its experience remains one-sided and incomplete. The duality of experience can be overcome only through understanding; and the understanding of experience is only partial as long as it moves within the limits of only one of the two opposites. *The unity of the subject and the object of experience is unattainable as long as there is in the object any aspect or element, which is not fully covered by one's own experience; and this applies particularly to sex-duality.*

The Psyche of the Soul has in it the gathered experience of male incarnations as well as that of female incarnations. Since

the soul identifies itself with the body, the psychological tendencies which harmonise with the sex of the body, get a suitable medium for expression, and the psychological tendencies which are

Division of the psyche *characteristic of the opposite sex, ordinarily get suppressed into the unconscious part of the psyche, because they do not harmonise with the sex of the body, and find the medium of expression obstructive. When the soul takes a female body, the male tendencies are, so to say, held in abeyance and only the female tendencies are released for expression; in the same way, when the soul takes a male body, the female tendencies are held in abeyance and the male tendencies are released for expression.*

Identification with the body, involves identification with the sex of the body; it, therefore, implies a free play only for that limited part of the psyche, which

Genesis of sex-entanglement *is in tune with the sex of the body; and, since the other part of the Psyche is repressed and latent in the unconscious, there arises in the conscious part, a feeling of incompleteness as well as a tendency to restore completeness, through attachment to persons of the opposite sex. By getting entangled with the opposite sex, the buried part of psyche, which did not go well with the body, is seeking some kind of expression through another; from this point of view, sex-attraction might be said to be a result of the effort, which the mind makes to unite with its own unconscious part.*

Sex is a manifestation of the ignorant attempt which the conscious mind makes to compensate for the psychic fragmentariness, entailed by identification with

Self-defeating compensation *the sex of the body; but, this attempt to compensate for fragmentariness is doomed to be futile because it is itself, not only based upon identification with the body, but actually accentuates it, by setting into opposition the body of the opposite sex and getting entangled with it, through attachment and possessiveness.*

When the soul is trying to overcome sex-duality through detachment towards the opposite sex, it is paving a way for understanding the experience

Understanding through detachment

associated with the opposite sex, from *within*. Then a man tries to understand a woman not through the eyes of the male, but through the imaginative reaching out towards what the woman feels herself to be, in her own personal experience; in the same way, a woman tries to understand a man, not through the eyes of the female, but through the imaginative reaching out towards what a man feels himself to be, in his own personal experience. So, paradoxical though it may seem, the *form* of the opposite sex prevents the true understanding of *experience*, associated with the opposite sex; and, *detachment to the form of the opposite sex, facilitates the true understanding of the experience, associated with the opposite sex, because it removes the barrier created by sex-obsessed imagination.*

If a man is transcending sex-duality and trying to understand the experience, associated with the opposite sex, he sometimes actually exhibits the

Freedom from sex-ridden imagination

psychological traits usually associated with the opposite sex. Thus, some aspirants, in the male body, at one phase or another, actually put on the clothes of the females, talk like them, feel like them and take on their psychic traits and habits. But this is only a passing phase; and when the inner understanding of the relevant experiences is complete, they neither experience themselves as male alone nor as female alone, but as being *beyond the distinction of sex*. The experiences connected with the male and the female forms are, both accessible and intelligible to the aspirant, who has transcended the sex-distinction; and he remains unaffected by the limitations of either of them, just because through understanding, *he has freed himself from the limiting obsessions characteristic of sex-ridden imagination.*

The completeness, which the mind seeks, is not attainable through attachment to other forms and their accession; it is

to be sought *within* by recapturing the lost unity of the mind. *Reconciliation of the conscious and the unconscious mind is possible,*

Reconciliation of conscious and unconscious mind *not through sex-attraction or through other forms of possessiveness, but through non-identification with the body and*

its sex. Non-identification with the body removes the barrier, which prevents the amalgamation and integration of the total experiences, deposited in the Psyche of the soul. The completeness within, is to be sought by overcoming the sex-duality and distinction, which accentuates identification with the body.

To be free from attachment to the opposite sex, is to be free from the domination of the sex of the body, in which the soul has incarnated itself; and to be free from the domination of the

Divine Love sex of the body, amounts to the annihilation of the major part of those sanskaras, which compel the soul to identify itself with the body. The transcending of the sex-duality, does not itself amount to the overcoming of all duality; but it certainly goes a long way towards facilitating the complete transcendence of duality in all its forms. On the other hand, it is equally true that *the problem of sex-duality is a part of the problem of duality as such; and, its complete solution comes, when the wider problem of all duality is solved through the Divine Love, in which there is neither 'I' nor 'You', neither man nor woman.* The purpose of male and female incarnations is the same as the purpose of evolution itself; it is to enable man to arrive at his own undivided and indivisible existence.

Meher Baba

ON

Action and Inaction

ALL action, except that which is intelligently designed to attain God-realization, creates a binding

Action might add to accumulated ignorance

for consciousness: it is not only an expression of accumulated ignorance, but is also a further addition to that accumulated

ignorance.

Religious forms and ceremonies as well as rituals and injunctions of different creeds and spiritual institutions have a tendency to encourage the spirit of

Ceremonies become a side-tracking on the path

love and worship; and as such, they are to a limited extent helpful in wearing out the ego-shell in which human consciousness is caught.

But if they are unintelligently and mechanically followed, the inner spirit of love and worship gets dried up; and then *they only result in hardening the ego-shell rather than wearing it out*. Therefore, rituals and ceremonies cannot carry a man very far on the Path: and if they are unintelligently followed, they create as much binding as any other unintelligent action. When they are deprived of all inner life and meaning, they might be said to be even more dangerous than other forms of unintelligent action, because man pursues them with the belief that they are helpful for God-realization, whereas they are in fact far from being helpful. Owing to this element of self-delusion, lifeless forms and ceremonies become a *side-tracking* on the Path; and often through mere force of habit, man becomes so much attached to these external forms, that he cannot be disillusioned about their *imaginary value* except through intense suffering.

Inaction is, in many ways, preferable to unintelligent action, for it has at least the merit of not creating further *sanskaras* and complication.

Life seeks to free itself from self-created entanglements

good and righteous action creates *sanskaras* and means one more addition to the complications created by past actions and experiences. *All life is an effort to attain freedom from self-created entanglement; it is a desperate struggle to undo what has been done under ignorance, to throw away the accumulated burden of the past, to find rescue from the debris left by a series of temporary achievements and failures. Life seeks to unwind the limiting sanskaras of the past and to obtain release from the mazes of its own making, so that its further creations might spring directly from the heart of eternity, and bear the stamp of unhampered freedom and intrinsic richness of being, which knows no limitation.*

The action, which helps in attaining God, is truly intelligent and spiritually fruitful, because it brings release from bondage: and it is second only to that

Inaction is often a necessary stage between unintelligent action and intelligent action

action, which springs spontaneously from the state of God-realization itself. All other forms of action, (howsoever good or bad and howsoever effective or ineffective from the worldly point of view) contribute towards bondage, and as such, are inferior to inaction. *Inaction is less helpful than intelligent action; but it is better than unintelligent action, for it amounts to the non-doing of that which would have created a binding.* The movement from unintelligent action to intelligent action (*i.e.*, from binding *karma* to unbinding *karma*) is often through inaction, which is characteristic of *the stage where unintelligent action has stopped because of critical doubt, but intelligent action has not yet begun because there has not arisen any adequate momentum.* But this special type of inaction, which plays its part in the progress on the Path *should in no way be mixed up with ordinary inaction, which springs from inertia or fear of life.*

Meher Baba

ON

The Need for Creative Leadership in India

THROUGHOUT the hoary ages of the past, India has played the most prominent part in shaping the spiritual history of humanity. She has been a home of

**The glorious past
of India** Avatars, Prophets, Masters, Seers and Sages, whose contribution to the spiritual evolution of humanity has been unparalleled.

The contribution of India to the solution of mundane problems has also been remarkable, since she has produced scientists, poets, philosophers, emperors, leaders and statesmen of the first order. *In the past, India has attained eminence in spiritual as well as mundane spheres of life: and her place in the post-war New World of the Future is going to be unique.*

The problems which India has to face today, are, in some ways, more complicated than the problems which any other country is called upon to solve. Men

**The complexity of
national problems
in India** of all races, creeds, cults and religions have found a home in India: and if this lack or uniformity in composition has presented some difficulties in

arriving at solidarity and concerted action in the national life of India, it must in no way be looked upon as a pure handicap. *The various streams of culture, which have poured into the life-history of India, have added to the wealth of her national personality: and they have not only created a suitable opportunity for arriving at a new cultural synthesis, but have necessitated its emergence.* If handled with *creative leadership*, the presence of conflicting elements in Indian life can be utilised for bringing into existence a rich world-culture, which shall not only rejuvenate and harmonise Indian life, but will also give a new tone to the life of the whole world.

The process, by which we arrive at the new world-culture, cannot be purely *mechanical*. We can never have any vigorous world-culture by merely

The new world-culture must emerge from integral vision

piling together certain isolated elements, selected from the present diversity of culture; that way, we shall only succeed in getting a patchwork of little vitality. *A hotch-potch*

of collected ideas can never be a substitute for a direct and fresh perception of the Goal. The new world-culture will have to emerge from an integral vision of the Truth independently of existing traditions and not from the laborious process of selection and compilation of conserved values

The new world-culture, which will emerge from integral vision, will, however, automatically bring about *cultural synthesis*. Since the vision that inspires

The process of transcending limitations

the new world-culture will be comprehensive, it will not negate the values of diverse traditions: nor will it have

merely patronising tolerance for them. On the contrary, it shall express itself through active appreciation of the essentials of diverse religions and cultures. *The vast vision of the Truth cannot be limited by any creed, dogma or sect: however, it helps men to transcend these limitations, not by blind and total denial of any value to the existing creeds, dogmas and sects, but by discovering, accentuating, unfolding and developing such facets of the Truth as might have been hidden in them.*

Evolving a transcendent and synthetic culture, which will express the Infinite Truth, is one task before India. The other task, for which India is

Future role of India in the international sphere

particularly qualified, is to help other nations in arriving at mutual understanding and harmony. This second task, again, requires

creative leadership which will have an unclouded perception of the Mission, which India has to fulfil in relation to the destinies of the other nations of the world. In her

foreign policy, India must in no way be a party to colour-prejudice and colour-war. Black, yellow and white are differences of the skin: they are not differences within the soul itself. Through her past history, India has been a link between the East and the West: and the two have come closer to each other through her.

The third task before the *creative leadership* in India is to strive for *political poise* in spite of the difficult situation in which she is placed. India can

Implications of political poise

never make her full contribution to the world unless she is free from political domination and the fear of foreign aggression or conquest. *If she is to fulfill her mission in the sisterhood of nations, India must be free to shape her own national life and to determine her policy towards other nations.* But insistence upon this fundamental need should not be allowed to disturb her political poise. While leadership in India would be justified in striving for national freedom and self-determination, it must not allow itself to be vitiated by *reactionary isolationism*. In the same way, while discharging the clear duty of resisting foreign aggression, India should try to keep free from hate, malice or revenge.

Aggression must be met with resistance: and here it is unpractical to insist upon non-violence. *Pure non-violence* or *incorruptible love* can come

The problem of violence and non-violence

spontaneously only where duality has been completely transcended in the realisation of the last and the only Truth: and *non-violence of the brave* is possible only for advanced souls who have, through rigorous discipline, eradicated from their minds all forms of greed and hate. But so far as masses are concerned, it is undesirable to ask them to stick to the external formula of non-violence, when it is their clear duty to resist aggression in self-defense or in the defense of other weak brothers. In the case of the unevolved masses, universal insistence upon non-violence can only lead

to their being cowardly, irresponsible and inert. *True love is no game of the faint-hearted and the weak: it is born of strength and understanding.* The ideal of non-violence, in the face of aggression, is impracticable for the masses: and it will have a tendency to be readily used as a subterfuge for servile acceptance of ignoble conditions and contemptible desertion of a clear duty. *In its enthusiasm for the highest ideal, wise leadership can in no way afford to lose all sense of the relative and the practical.* Human evolution proceeds by *gradual stages* from selfish violence to unselfish violence, and then from non-violence of the brave to the pure and incorruptible nonviolence of Truth as Infinite Love.

All narrowness limits love. In India, as well as in every other part of the world, humanity is breaking itself into narrow groups based upon the superficial and ultimately false differences of caste, creed, race, nationality, religion or culture: and since these groups have been long accustomed to separative distrust and fear, they have indifference, contempt or hostility towards each other. All this is due to ignorance, prejudice and selfishness: and it can only be mended by fostering the spirit of *mutuality* which breaks through artificial isolationism, and which derives its strength from the sense of the inviolable unity of life as a whole. *Creative leadership* (which has so much scope in the soil of India) *will have to recognize and emphasise the fact that all men are already united with each other not only by their co-partnership in the Great Divine Plan for Earth, but also by virtue of their all being equally the expression of One Life.* No line of action can be really helpful or fruitful, unless it is in entire harmony with this deep Truth. The Future of Humanity is in the hands of those, who have vision.

*Wanted: A World Awakening**

BY DION BINGHAM

SILENT FOR SEVENTEEN YEARS

"I COME not to teach but to awaken." Such is the main message of Shri Meher Baba, the "Silent Master" in India who, after keeping silence since 1925, is supposed to intend speaking this month.

Without necessarily aligning ourselves with his followers, two things at least are notable about Meher Baba, as indicated above. In a world that has become a veritable babel of broadcast voices—in which consequently, the spoken word is rapidly being cheapened out of all value and import beyond that of propagandist catch-phrase—to have deliberately and voluntarily abstained from speaking for seventeen years does seem, not only a profound act of self-discipline, but also a drastic bid to restore some true and vital significance to the miraculous gift of human speech.

This is the first point to be noticed. It may be that the promised breaking of Meher Baba's silence may, after all, be postponed—if a rabid world seems still as unready for regeneration as at present it appears. For indeed in these days of machine-madness and strident radio any merely normal human manifestation of flesh-and-blood body or living soul is so easily swamped at its source. The voice of any "prophet" not attuned with the obsessions of the moment simply cannot be heard, or, if faintly audible, is easily ignored; if not drowned in a flood of facile misrepresentation or paltry disparagement. It would seem as though it might have to be some intervention utterly "supra-normal" to be immense and impressive enough to compel all to pause. But at any rate when he *does* speak there might be a chance of words so long premeditated

* Reproduced from the London Magazine *Health and Life*, February 1942 issue.—*Ed.*, *M. B. Journal*.

having some meaning that may reach beyond the multitude of immediate disciples said to have gathered round this contemporary Parsee.

The second outstanding thing about this man is summed up in the opening sentence of this article. Verily mankind has, in the course of the last three thousand years or so, had "teachers" enough. It is wider AWAKENING to what they have taught that is still our tragic need.†

From the *Upanishads* of the forest sages of ancient India, from Lao Tze in China and from Gautama Buddha, from Orpheus, Euripides and others in ancient Greece, from the great Hebrew prophets like Isaiah and the Gospels of Christ, right on to recent times, even to such poet-seers as William Blake, Carlyle, Richard Jefferies, Edward Carpenter (now, one fears, almost forgotten) and D. H. Lawrence in England, Walt Whitman in America, Tolstoy in Russia, Goethe,

Schiller, and even in *some* ways Nietzsche (although you have to sift carefully there) in Germany, and the late Rabindranath Tagore, especially, in India, these and a cloud of others witnesses unnamed and unmentioned have formed a living line of light and life-teaching from the dim past to the present day.

Certainly in the few sayings and discourses that the "Silent Master" has spelt out from time to time by means of an alphabet board there seems nothing more "original" or penetrating by way of "teaching" than these others, each in his characteristic ways, has already written or said.

THE FEW AND THE MANY

Still, *still*, the terrible fact remains that only the few ever listen or understand; that the many, the vast mass and majority, stay indifferent and asleep. As Krishnamurti, for another, in his later talks, has tried to impress repeatedly upon his hearers, it is not more

† This and many other relevant and related aspects are vividly elucidated by Mr. Claude Houghton's just published new novel: *All Change Humanity* (Collins, 9s. 6d.), a book that should be read by every aware—and bewildered—individual today.

"ideas", more "creeds", more "beliefs", more blind following of "Masters" and "Teachers" that is now imperative, but more awakened awareness in every person. Given this widening of the apertures of awareness, this shifting of the focus of perception, as Mr. Gerald Heard has likewise described it, and *this of itself* (independently of any formulation of doctrines or ideas) would open a new world of living reality, with far-reaching consequences for the peace, well-being and happiness of us all.

Yet it seems well-nigh useless for the few to realise and understand while the many do not; almost useless so long as there is this sterilizing and stultifying division between the open-eyed and the blind, between the more awake and aware and those still asleep. It is not even as though such sleeping brought "pleasant dreams". Quite obviously it brings mostly nightmare; although sometimes it seems that even this is only obvious to the more awakened, and that the sleepers are so inured as to be all but oblivious to the nightmare in which they exist. Words of *foresight* and warning are lost upon

them. The worst has to *happen*, and happen *repeatedly* on their own doorsteps, before they take heed. If seers and sleepers are not alike to perish, some more arousing contact between them must surely be made.

The pity is, further, that among those that incline towards the so-called spiritual cults there is still so apt to be a repudiation of the material world, with its concrete problems as such. Conversely, too, among those that most clearly and rationally grasp the *material* facts and needs of these times, there is a tendency to dismiss the religious and spiritual approach to life as a relic of discredited superstition. It is this paralysing dichotomy between opposites that should dynamically polarise and fertilize each other towards a unified purpose that so largely negates and nullifies the effectiveness of both. Nothing but the integral marriage of spiritual and material, of subjective and objective, of emotional and rational, imagination and reality, in acute awareness, intuition and intelligence, can ever beget the truly creative vision and activating values of a happier, more

positive, and peaceful fulfilment of life for each and all.

We in England have habitually applied ourselves to the matter-of-fact, the obvious, the practical. Even Mr. J.B. Priestley in his recent book, *Out of the People*, applauds the genius for expedient improvisation as a British trait. And this immediacy of focus might have much in its favour if only it were directed more penetratively to *causes* instead of, so often, superficially to *effects*. As it is, there is apt to be some impatience of temper towards longer and wider views, let alone towards *vision*! Perhaps that is why our men of vision, imagination, and deeper insight, have rarely found it too easy to dwell among us, although they may not have fared much better elsewhere.

FROM SOIL TO SOUL

Be that as it may, after years of humbly applying oneself to precisely this task—of bringing the visionary and imaginative into vital relation with the material and the real—one still feels its necessity. Is not the way of imaginative awareness, after all, the way of love? Without that central integrating Life-Vision,

all our facts about health, nutrition, economic reforms and the rest are arid and barren, for there can be no health, no wholeness, in us. With this hub or core of living vision, from which all particular truths could radiate, we could build a new world—although even *with* it the struggle to retain some remnants of integrity nowadays is desperate enough. From soil to soul, it is into this new unified awareness that we must awaken.

"Watch and pray" bade the Master—but the disciples slept! "I come not to teach but to awaken," declares Meher Baba today. Whatever else he may say if and when he speaks, and whether it will be of world-shaking and peace-making potency—that still small voice out of the storm—who can tell? But at least we are given this one *word*: AWAKEN! And if it were nothing more to which we awakened than a revived *Sense of Wonder at the simple Awareness of Living*, and at the beauty, mystery and miracle of the natural world around us and the *implications* of this, might not that (the clear-eyed

contrary of all woodenness or woolly-witted vagueness whatsoever) be enough to end all wars and enmities and make peace and generosity between men possible on this earth? Then surely, too, we would never again let money-mania play such hell-havoc with our lives as it has up to now—for rich and poor alike in their different ways—merely for want of a little sane and honest rearranging that would harm nobody and benefit all.

For, with that awakening to wonder, true reverence and wor-

ship would return, and thence perhaps a fresh revelation of nature's living law of cause and effect; such as we might even celebrate with the chorus of Euripides' *Bacchæ*:—

" Knowledge, we are not foes!
 I seek thee diligently;
 But the world with a great wind
 blows,
 Shining, and not from thee;
 Blowing to beautiful things,
 On, amid dark and light,
 Till Life, through the trammellings
 Of Laws that are not the Right,
 Breaks, clean and pure, and sings
 Glorying to God in the height!"



THE SAYING OF MEHER BABA

The superhuman powers which Yogis seem to possess are not really their own; they are borrowed by them from the Sadgurus, whose powers are their own. To exercise these gifts the Yogis have to make tremendous efforts, but Sadgurus exercise them automatically, whenever the need arises.



Meher Baba—His Philosophy and Mysticism

(The original "Meher Baba—His Philosophy and Teachings"
by Ramju Abdulla)

Revised and enlarged by DR. ABDUL GHANI MUNSIF

CHAPTER VII (*Contd.*)

CRUMBS FROM A DIVINE REPAST

(*Talks with Baba's Mandali*)

V

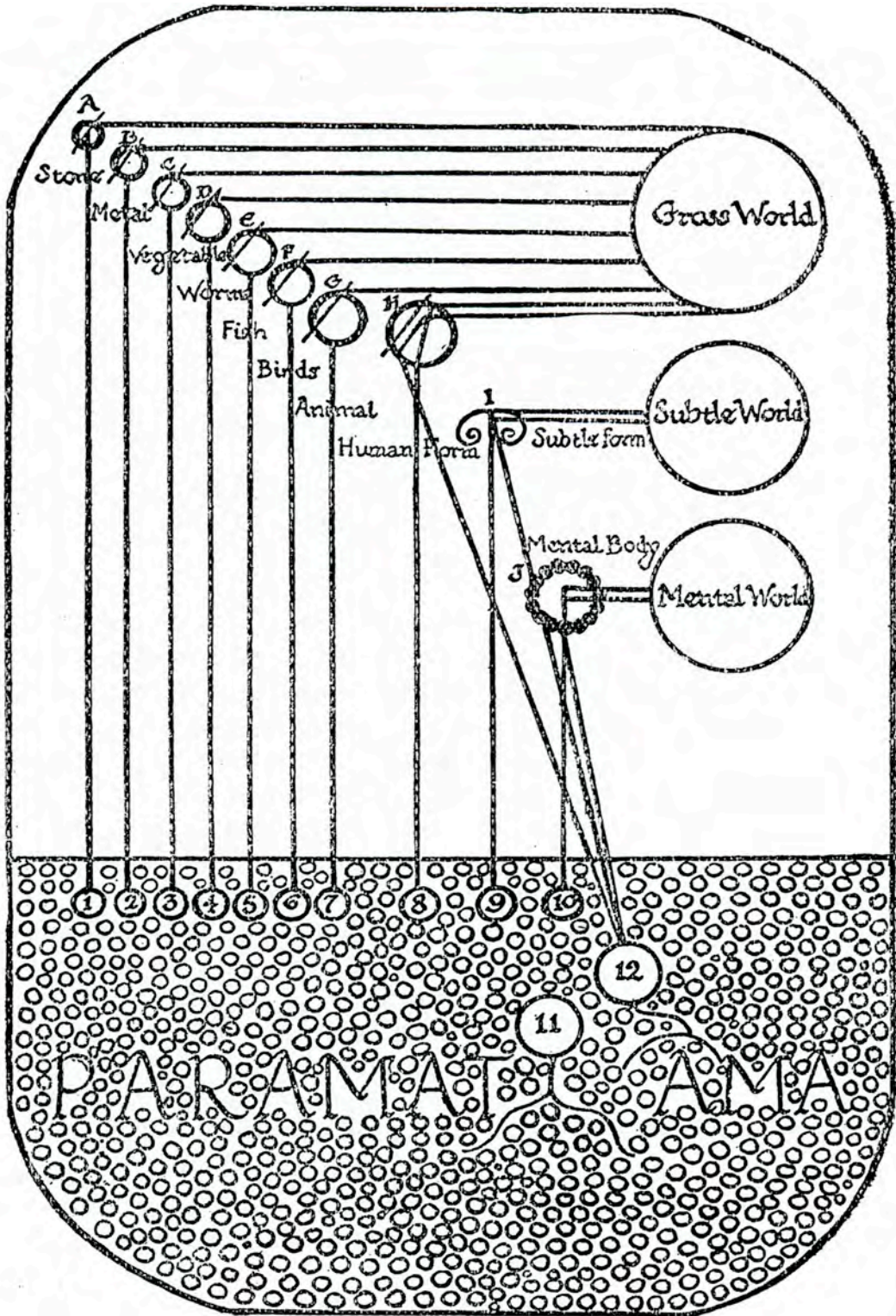
The Process and Purpose of Evolution

THE Infinite Ocean of Knowledge, Power and Bliss, *i.e.*, *Paramatman*, contains innumerable drops, individual souls, or *Atman*. Although the *Atmans*, as drops, are in reality one with the limitless Ocean of Knowledge, Power and Bliss, they are not, however, conscious of their Real Self. To achieve this self-consciousness, the whole creation is precipitated and the individual *Atman* takes form. To trace the Journey of the *Atman* understandingly, through the evolutionary labyrinth, to its culmination in self-realization, the diagram on the following page will help. For

clarity of description, the individual *Atmans* (in the diagram) are numbered 1, 2, 3, 4, etc., and the corresponding forms of the *Atman* are denoted as A, B, C, D, E, etc.

Now, the first gross form that *Atman* (1) took was that of stone (A). In course of time, through the evolutionary process, stone (A) evolved into metal (B). Herein the *Atman* may be styled *Atman* (2), and this never-ceasing process of gross evolution is carried through vegetation, worms, fishes, birds, and animals, ending with the human form (H), corresponding with *Atman* (8).

It should be borne in mind that *Atman* (1), in the gross form (A), as stated above, although in reality one with the limitless Ocean, *i.e.*, the *Paramatman*, has lost consciousness of its Real Self, having identified itself with its gross form (A), and is thus finitely conscious of the gross world



only. Similar with *Atmans* 2, 3, 4, etc., which are lost to their Real Self, having identified themselves with their respective gross forms B, C, D, etc., and are increasingly gross-conscious only, experiencing nothing but the gross world.

In the human form (H), the evolution of form and consciousness is complete, and the *Atman* (8), which, up to now may be said to have evolved mediums of consciousness involuntarily, henceforth enters the stage of conscious effort in the direction of self-realization. This marks the return journey of the *Atman* leading to the knowledge of its Real Self, *i.e.*, the *Paramatman*. Unlike the progress up to the human form, wherein the *Atman* was identifying itself with its gross forms, and through them as mediums was experiencing the gross worlds only, the return journey has special features, which should be carefully followed.

On the first stage of the journey, the *Atman* which we designate (9), still unconscious of its Real Self, identifies itself with the subtle body, utilizing it to experience the subtle world only, oblivious to its Real Self, the gross world, and the

mental world.

The second stage denotes *Atman* (10) identifying itself with the mental body and through it experiencing the mental world. Here, the *Atman* is completely forgetful of its Real Self, as also the gross and subtle worlds. On this plane, the wayfarer is termed *Vali* in Sufi language, and, because of the immediate proximity of this stage to the Infinite Ocean of Divinity, the wayfarer may be said to have seen *Paramatman* or God, while he experiences the relative existence of the gross, subtle, and mental worlds as emanating from God or as having their being in God. With all that, the *Vali* or the individual *Atman* (10) is unaware of his original Self, the *Paramatman*.

The last stage of the journey is that of *Atman* (11), which has fully realized its Real Self, is drowned in the Infinite Ocean of Knowledge, Power, and Bliss, and, being identified with the Infinite *Paramatman*, is totally unconscious of the gross, subtle, and mental worlds. Thus, persons in this stage are unaware of their physical existence, hence their

frequently observed nude condition and utter disregard of bodily requirements.

The most exalted state of the *Atman* is that of *Atman* (12), the Sadguru state, which not only ends with the realization of Self, but results in the experience of *Paramatman*, manifesting itself as many. Here, in the Sadguru or Perfect Master state, the *Atman*, besides realizing its Real Self, is able to experience the gross, subtle, and mental bodies.

In this state the individual *Atman* (12), with the Infinite Knowledge at its command, is able to know and judge the needs and requirements of the innumerable *Atmans* struggling through the different stages of evolution, and with the help of the Infinite Power, pulls them towards higher spheres or categories for which they seem fitted in the light of their previous experience or existence. For instance, *Atman* in (A) is pushed forward to (B), and *Atman* in (B) is pushed forward to (C), and so on. Up to the human form (H), side by side with organic and inorganic evolution, there is a gradual awakening or unfoldment of consciousness, which gets perfected in human

form. Hereafter, the Sadguru, or Perfect Master, merely changes the direction or outlook of the consciousness of human beings from gross to subtle, from subtle to mental, and from mental to Divine.

The method of working described above obtains when the Sadguru or Perfect Master is working universally in *Maya*, and a general spiritual push to mankind is required; but, in some exceptional instances, the Sadguru is capable of enabling *Atman* to slip over intermediate stages. Particularly with members of his Circle the Sadguru or Perfect Master pulls them up from the human state, and transforms them into the likeness of Himself. Here the Sadguru, or Perfect Master, utilizes his Infinite Knowledge and Power for the progress and uplift of struggling *Atmans*, simultaneously enjoying the state of Infinite Bliss.

In short, *Atman* when conscious of the gross body through (A) to (H) experiences the gross world only; when conscious of its subtle body through (I), experiences the subtle world only; when conscious of

its mental body through (J), experiences the mental world only; when conscious of Self through its Self, experiences *Paramatman* only; and when conscious of its Self and its three vehicles, experiences the *Paramatman*; and through *Paramatman* and His Infinite Power and with the medium of the three vehicles, helps to redeem the innumerable souls caught up in the maze of gross, subtle, and mental consciousness.

VI

Sound Sleep—The *Paramatma* State

In the scale of evolution upto the human form there are eight (8) gross bodies, but the species are numerous. From stone to granite, sea-weed to trees, worms, fishes, quadrupeds to human beings, there are immeasurable species. Even among human beings, there are the Cannibals, the Negroes, the Chinese, the Aryans and the Celtic type of beings. Side by side with the unfoldment of consciousness in the sub-human forms, the subtle and mental bodies have not come into being as is the case with the human form and its fully developed con-

sciousness. For this very reason, it is practically impossible for the lower creation to realise or be conscious of the *Paramatman* state.

The eternal tendency of the *Atman* is to be in the *Paramatma* state. Let it be clearly understood that what we describe as the Ascent and Descent of *Atman*, has no relation with the *Atman* at all. That which gives the sense or feeling of going up or coming down is due to the working of consciousness only. It is due to consciousness attaching itself to the gross that the *Atman*, so to say, gets identified with the gross. For instance, the gross consciousness of the stone makes the *Atman* identify itself with the stone, while, in reality, the *Atman* is all the time in the *Paramatma* state.

Example.—You take opium or any alcoholic drink. You feel elated or depressed, the body being there all the time. It is therefore the consciousness that is affected and gives rise to the feeling of going up or coming down. You as an *Atman* are twenty-four hours within and one with the *Paramatma*, although

apparently feeling gross consciousness.

You feel fed up and go to sleep. What is that you try to do? It is nothing but taking refuge in the *Paramatman*, your natural and inherent tendency. The whole creation therefore consciously or unconsciously has the tendency of taking shelter in the *Paramatman* in the state of sleep. The *Paramatma* who is immanent in everything and all-pervading, is your natural state which you lean towards consciously or unconsciously. You must have observed that it is a very annoying experience to be roused up from sleep in which you were having refuge with the *Paramatman*.

The lower creation, not having developed subtle or *prana* consciousness, can never therefore realise God. It is after the perfection of human consciousness, that subtle and mental consciousness begin to evolve. In this discourse, we ignore altogether the lower creation and begin with the human state of consciousness only. The gross consciousness of the human being experiences the gross world, the subtle consciousness experiences

the subtle, the mental consciousness experiences the mental and consciousness of Self experiences the SELF.

You are already aware that *Atman* in the beginning was unconscious of Itself. So *Atman*, in order to know Itself, wanted consciousness. No sooner the consciousness was developed, it was confronted by the irony of the situation that was inevitable. The *Atman* instead of realising its own Self found itself confronted by the shadow of the *Paramatman*, that is, *Maya* or the gross world which was also latent in the Ocean of the *Paramatman*. Every moment, this tragedy is being repeated and rehearsed in creation. In sound sleep, you are in your original state with the *Paramatman*, but quite unconscious of that state. No sooner you wake up, the gross world confronts you and you forget your original state. So what is required to be achieved, is to keep the consciousness of the awake state intact and to remove or eliminate the shadow confronting it. Thus released of its grip on the shadow, the consciousness will automatically fall back on its Self and will begin

enjoying the *Paramatman* state.

With the human form, we have noticed, there have simultaneously come into being the subtle body and the mental body, with the corresponding subtle and mental worlds. But the gross consciousness of the *Atman* in the human form, is conscious of the gross body and the gross world only, and not conscious of the subtle body, mental body and their correlative worlds, although they are there and exist simultaneously for the *Atman*. This state is not true of lower creation, so we eliminate it in this discussion and treat the subject from the stage of human form and human consciousness only.

When a human being goes into sound sleep and is in the *Paramatman* state, the consciousness of the gross, subtle and mental bodies and worlds is no longer there. But no sooner this person awakes, he rises or wakes up to the consciousness of the gross body and gross world only and is quite oblivious of the subtle and mental bodies, although they are there with him all the time.

When *Rahrao* (a neophyte) on

the Path goes into sound sleep, for such a one also the three bodies and the corresponding worlds do not exist in the *Paramatman* state. But when he wakes up, he is conscious of the subtle body and the subtle world only, although the gross body and the mental body are there with him.

The *Vali* (an advanced soul), when in sound sleep, is at par with the human being and the *Rahrao* in the *Paramatman* state so far as forgetfulness of the three bodies and their concomitant worlds is concerned. But as soon as the *Vali* wakes up, he is conscious only of the mental body and the relative world, although he is in possession of the gross body and the subtle body all along.

For *Atman* who has realised the Self, it is a different experience altogether. Such a one cannot be said to sleep or wake up, because the consciousness of such a one is identified with the *Paramatman* and can therefore be said to sleep in *Paramatman* state and wake up in *Paramatman* state. He is eternally and consciously in sound sleep—the *Paramatman* state.

VII

Chaitanya and Mind

To follow this discourse, the following equivalent and correlated terms must be borne in mind, the subtle shades of their difference will automatically become apparent as we proceed:

Atman = Self = *Purusha*

Chaitanya = thinking = mind

Prana = Energy

Akash = Matter

Chaitanya + Energy + *Sanskaras* + Consciousness of the Universe (false consciousness) = *Jiva* (Individual Soul).

Chaitanya + Energy + Self-Consciousness (True Consciousness) = *Shiva* (Realised Soul).

Jiva to realise *sanskaras* has two mediums, viz., *Prana* and *Akash*. When realising *sanskaras*, it does not realise Self, as it uses the consciousness towards experiencing the *sanskaras*, through the subtle and gross forms, which are the outcome of *Prana* and *Akash*,

When realising Self, *Jiva* does not experience the *sanskaras* and so naturally for it, the *Prana* and *Akash*, the two bodies and the two worlds disappear and only Self-consciousness remains.

So *Atman*, in reality, plays the part of *Jiva* when experiencing the universe, that is, when having false consciousness; and when realising itself, that is, having true consciousness, it plays the part of *Shiva* (Sadguru). *Atman*, therefore in its pure form (*Sat*) is unconscious, while as *Jiva* or *Shiva*, it is fully consciousness.

To make it more explicit, *Atman* in the beginning, as we already know, was unconscious. In becoming slightly (most finitely) conscious, it got slight *Chaitanya*.

This *Chaitanya* got slight Energy and *Akash*. Here we have now *Chaitanya*, consciousness and forms (*Prana* and *Akash*). In the gross plane, the evolution starts from the stone state, which contains the least amount of *Chaitanya* and consciousness possible. This *Chaitanya* and consciousness become manifest more and more in vegetation and animals until they become perfected in the human form which is also perfect, since at this stage the evolution of form ceases simultaneously with the development of full consciousness.

Chaitanya in animals is *Instinct* (where consciousness is

not fully developed) and is *Intellect* in human beings (where consciousness is fully developed but is false, used as it is for experiencing the universe owing to *sanskaras*). In advanced persons, it is *Inspiration* and in Perfect Beings it is *Realisation* (where also consciousness is fully developed but is true, used as it is for Self-Realisation). So consciousness and *Chaitanya* are one and the same in the very beginning and in the end, but in the intermediate stages, they are distinctly apart, presented as they are in different aspects.

In the course of evolution, besides *Chaitanya* and consciousness (fully developed) in the human form, there are also the *sanskaras* which have got attached to it. *Chaitanya*, which is intellect in the human form, got full consciousness that it required for Self-knowing. It makes use of it in experiencing *sanskaras* that it acquired in the previous forms, while consciousness was being developed from most finite to infinite. When the *sanskaras* are wiped off, the body and the experiencing of the world vanish, leaving only *Chaitanya* and full consciousness, the former now

being conscious of its own Infinity. Thus we see *Atman*, that is Reality, is at the back of the Trinity—*Chaitanya*, Consciousness and Body. Experiencing of the gross is the working of the intellect with the help of consciousness through the body, in contrast with Realisation which is Intellect, working its way with the help of consciousness towards the Reality, that is, *Atman*, and finally becoming one with it.

We have seen now that *Chaitanya* and Consciousness are distinct from each other and are a condition of all gross forms in a more or less degree. To help evolution until its culmination in the human form, *Chaitanya* manifests itself as passion or procreative energy. It is therefore in the human form (beyond which there is no other form to take) that *Chaitanya* is required to be given an opposite direction. Ordinarily, in the human form, the intellect, with the help of consciousness, enjoys or suffers the *sanskaras* through the body. In this process, the old *sanskaras* are used up and new ones are gathered and that means new

forms or bodies. In order therefore to escape re-embodiments, the consciousness is to remain, but the *Chaitanya* is to be given an opposite direction whereby the old *sanskaras* will wear out by themselves without creating new ones. The intellect being thus relieved of its work of enjoying the *sanskaras*, welcomes the help of consciousness and goes onwards on its journey to identify itself with the *Self*.

The process of realising the *Self* much in vogue with the Yogis, is that of giving an opposite direction to consciousness, that is, forgetfulness of the gross universe. Here the *sanskaras* remain as they are, while on the contrary, new ones are accumulated, namely, the plane *sanskaras*. It is very rarely that a Yogi can go beyond the fourth plane, the *sanskaras* of which, namely, the supernatural powers invariably prove their undoing. It is for this reason that Sadgurus and Perfect Ones advocate the destruction of *sanskaras* leaving the consciousness intact.

The moment the *sanskaras* are wiped out, the Intellect becomes one with the *Self* and this is not

possible so long as a vestige of *sanskaras* remains. In this way, the dangers of the planes, particularly the fourth plane, are avoided, which however one is able to see after realising the *Self*.

Now there are many ways of doing away with the *sanskaras*, the most important of which are the *Karma Yoga*, *Bhakti Yoga*, *Raj Yoga* and *Dnyan Yoga*. The members of a Sadguru's circle are immune from all these processes for destroying the *sanskaras*. The nail (*Mekh*) of the Guru's Grace prevents the formation of new *sanskaras*. The only difference that it makes in case individual members of the circle do not completely surrender, is the rendering of the working towards their emancipation difficult and troublesome for the Guru. This enviable good fortune of the circle is the resultant of the past actions and services to the Guru. For ordinary human beings, even eating, drinking and breathing, create *sanskaras*, let alone sexual intercourse and other vices. For such people, the best way to escape the formation of new *sanskaras* is the *Sat-Sang* (personal contact with

a Master). They should attach themselves to and remain in the atmosphere of a Sadguru, otherwise they have inevitably to go through the rounds of births and deaths.

Thus, by a Sadguru's process of destroying *sanskaras* one is able to realise the Self in full consciousness. One would find it hard to believe that all enter the *Brahma* state in sound sleep, but are not conscious of it. What is it that brings one again into wakeful state? It is the impelling force of *sanskaras*, the total annihilation of which as stated above enables one to enjoy the *Paramatman* state in

full consciousness. So full consciousness must remain and *sanskaras* must disappear.

A *Majzoob* becomes all Knowledge, all Bliss, all Existence and is fully conscious of it. A Sadguru also becomes all Knowledge, all Bliss and all Existence in full consciousness, but has to come down to the physical plane after realisation for the uplift of others. In this state, a Sadguru feels everything coming out of Himself and sees Himself in everything. It is they who are the true Saviours of humanity. After giving up their bodies, the Sadgurus also become like the *Majzoobs*.

(To be continued)



THE SAYING OF MEHER BABA

He is indeed a brave man who in time of adversity feels the happiness of prosperity, and who, though oppressed on all sides, remains calm and balanced.



Notes from My Diary

F. H. DADACHANJI

ANOTHER TOUR TO THE HIMALAYAS

AFTER his return from Rishikesh and during a week's stay at Dehra Dun, preparations were made for another long trip to the Himalayas, where Baba wanted to go for his internal work. Two of the *mandali* were sent in advance to find suitable quarters for Baba to stay and work in seclusion. While this subject was still under discussion and Almora in the Himalayas was selected as one of the probable and suitable sites, we read in papers that monsoon storms, quite unexpected and hardly witnessed for years, burst into the very regions of Almora and played such a havoc as to render several hundred families homeless. Due to some serious breakage in the pipe line, even drinking water was rationed. Roads at several places were also cut off, interrupting communications,—a typical example of *Maya* working with freaks of elements! But the Master's work goes on, all the same.

After three days of continued search, suitable quarters were found for Baba to stay and work in seclusion in Kathgodam—the terminus of the Rohilkhand and Kamaon Railway. From here, roads branch off to Nainital, Rani-khet and Almora.

Baba left Dehra Dun on the 10th of July—the 18th Anniversary of his long-observed Silence—to continue his work in the Himalayas. Immediately on arrival the next day, he started moving about *incognito*, daily in different directions, walking on foot and observing fasts, etc. Interesting details of these will be disclosed on the completion of the whole tour, and will appear in our next issue.

* * *

A NEW PHASE OF BABA'S EXTERNAL WORK

While thus working internally, in his own way, during his travels all over India, Baba has not left the external side of life untouched and neglected; and in consideration of the special exigencies

of the time, he has dictated important messages on a much-discussed subject like "*Non-Violence and Violence*", with *Additional Explanation* on the same in reply to questions asked and issues raised during the discussion. These have already appeared in our issues of March and May last. Recently, he dictated another important message on "*The Need for Creative Leadership in India*". With a view to give proper guidance to those persons, public servants and leaders, who hold responsible positions in public and who can influence the framing of the future constitution for the country, he has specially sent emissaries to personally deliver these messages to the leaders and prominent persons. This work, according to his instructions, still continues, and while important decisions are being taken for the future of the country, his messages reach those who are mainly concerned.

* * *

SOME STRIKING INCIDENTS OF THE MASTER'S MEETING WITH GOD'S LOVERS

Among the various activities and movements of the Master that appear strange and quite explic-

able to human intellect are his constant tours, when he travels *incognito*, without disclosing his identity or his movements to anyone except those who accompany him. Yet these movements, which appear quite mysterious, are so properly timed as to meet one or the other of these true lovers of God—the *masts* and other advanced souls on the Path, or even a true *bhakta* (Devotee) wandering haphazardly, or shut up in desolate out-of-the-way spots. He rarely discloses these spots even to the *mandali* accompanying him while chalking out and discussing the programmes of the tours. But he works it up himself and moves, in his own Masterly way, during these journeys, to bring about the meeting of those whose needs, he feels, are the greatest. This synchronisation of sudden movements with the meeting of these souls in search of God all over have been as surprising to the persons concerned as to the *mandali* accompanying, who at times hardly dreamt of moving in those directions.

Some very interesting and remarkable incidents of these types are cited in these notes.

They speak themselves of the most amazingly mysterious way in which the Master suddenly changes his plans and routes, to stand suddenly in the presence of the very persons, whose inner longing had been very keen, and whose need and call he felt essential to respond.

* * *

HOW THE MASTER CONCEALS AND REVEALS HIMSELF!

Once while travelling in Deccan, a Mohomedan entered insistently into the crowded compartment in which Baba and the party of 3 were travelling. The *mandali* was only anxious to see that Baba should not be disturbed in his work, which he was quietly doing, and that people shouldn't go too near him, lest his identity be disclosed! The passenger, however, took his seat on his own bedding (which he placed on his trunk in the passage in between the rows of seats). When the train moved, Baba beckoned to K. to tell the man to make himself comfortable at the other end of the bench on which Baba was sitting. The man hesitated at first, but when Baba himself signed him to take the vacant seat, the man

shifted there, with a little boy who was also with him.

Nothing transpired for a while, and at the next halt, the man went away, leaving the boy, and travelled in some other compartment, but came back immediately afterwards at the next station and travelled with Baba and party.

At Baba's behest, one of the *mandali* inquired of the man if he knew any good saint on that side of the country. The man felt surprised at this question and wanted to know why they were inquiring of a saint, adding his own commentary to the question that people go to a saint with two distinct objects—either for *Maya* (things of the world, like wealth and prosperity, etc.) or for God. He thereafter demanded first to know who they (*mandali*) were and what object had they in inquiring about a saint.

He was told that they were Parsis, but spiritually-inclined and interested in saints.

Utterly surprised as he seemed at this disclosure, he explained, "What a wonder! You say you are Parsis, and you do NOT know your own great Saint like Meher Baba of

Ahmednagar, and run after others in oblivion?" The *mandali*, in order to avoid disclosure of Baba's identity, had to pretend that they knew nothing about Meher Baba and inquired again who and what was Meher Baba, if he could tell them. The Mohomedan thereupon gave out that Meher Baba was known to be a saint of a very high order, and even worshipped by thousands of all communities. He expressed his surprise again how they being Parsis, and living in that part of the Bombay Presidency, couldn't hear of Meher Baba, and strongly advised them to meet him.

At this stage, the train stopped at a station. The Mohomedan again left the compartment and travelled, as before, in some other; but came back at the very next halt, and travelled again for a short while with Baba and party. He then got down at his destination a little later.

After he had left, Baba sent E. with a copy of "*The Meher Baba Journal*" to be given to the man, and return at once. E. just got hold of the Mohomedan while he was leaving the station in a tonga

and simply said that this was a monthly journal published by the group of Meher Baba of whom he had just spoken, and is being offered to him for the regard he had for Meher Baba. The man gratefully accepted the gift, but looking at Baba's photograph on the first page, he was utterly stupefied! He at once ran after E. who had hurried back to the compartment, and tackling him just very close to Baba's compartment, pleading inquired "pray tell me, is this the photograph of the person who is travelling with you and who offered me the seat?"

E. frankly replied that he was Meher Baba, but explained, at the same time, that he did not allow *darshana* to anyone and that was also the reason why he travelled *incognito*,

It was such a disappointment to the man that his face fell, and appeared truly pitiable! E. therefore cheered him up explaining that he must consider himself very lucky that he had splendid opportunity and rare privilege to sit by the side of Meher Baba, for nearly an hour, when hundreds of his disciples and

devotees all over, clamoured for his *darshana*!!

At this stage, the man explained as to how strangely he was drawn towards Baba and felt quite uneasy when he travelled in other compartments, and wished to be with Baba. He could not realise at that time, why he felt like that. It was Baba's working, because he had been longing for Baba's *darshana* for years. Now when he was just by his side, he did not know! And when he knew, he was refused!! Let His Will be done!

In spite of his ardent desire just to have a peep at Baba from a distance, he meekly submitted to the Master's injunction through E. not to do so, and left, with mingled feelings of joy, disap-

pointment and surprise—joy for the sudden meeting, disappointment for the missing of his *darshana* and surprise for all that had unexpectedly happened!

Here is a typical example how the Master can conceal and reveal his identity, as he deems best, in the interest and welfare of the devotees and the *masts*. It all sounds so strange that a man who longed for his *darshana* for years, suddenly happens to be in his very presence, and in spite of his very strong advocacy and recommendation to others to be acquainted with Meher Baba, he does not recognise him! And when the recognition comes, the *darshana* is refused! Strange indeed are Master's workings!



Register of Editorial Alterations Vol. 4, issue 10

Page 489, para 1, line 5, change oppsite to opposite

Page 496, para 3, line 14, change defence to defense

Page 499, col 2, para 1, line 2, change Nietzche to Nietzsche

Page 500, col 1, para 2, line 6, change between to between

Page 500, col 2, para 2, line 19, change intergal to integral

Page 501, col 2, para 1, line 6, change paticular to particular

Page 505, col 1, para 2, line 14, change wherin to wherein

Page 508, col 1, para 2, line 6, change "therefore is" to "therefore"

Page 508, col 2, para 2, line 27, change realeased to released

Page 509, col 1, para 2, line 12, change co-relative to correlative

Page 510, col 1, para 1, line 2, change co-related to correlated 2,