

eBooks at the Avatar Meher Baba Trust Web Site

The Avatar Meher Baba Trust's eBooks aspire to be textually exact though non-facsimile reproductions of published books, journals and articles. With the consent of the copyright holders, these online editions are being made available through the Avatar Meher Baba Trust's web site, for the research needs of Meher Baba's lovers and the general public around the world.

Again, the eBooks reproduce the text, though not the exact visual likeness, of the original publications. They have been created through a process of scanning the original pages, running these scans through optical character recognition (OCR) software, reflowing the new text, and proofreading it. Except in rare cases where we specify otherwise, the texts that you will find here correspond, page for page, with those of the original publications: in other words, page citations reliably correspond to those of the source books. But in other respects—such as lineation and font—the page designs differ. Our purpose is to provide digital texts that are more readily downloadable and searchable than photo facsimile images of the originals would have been. Moreover, they are often much more readable, especially in the case of older books, whose discoloration and deteriorated condition often makes them partly illegible. Since all this work of scanning and reflowing and proofreading has been accomplished by a team of volunteers, it is always possible that errors have crept into these online editions. If you find any of these, please let us know, by emailing us at frank@ambppct.org.

The aim of the Trust's online library is to reproduce the original texts faithfully. In certain cases, however—and this applies especially to some of the older books that were never republished in updated versions—we have corrected certain small errors of a typographic order. When this has been done, all of these corrections are listed in the "Register of Editorial Alterations" that appears at the end of the digital book. If you want the original text in its exact original form, warts and all, you can reconstruct this with the aid of the "register."

The Trust's Online Library remains very much a work in progress. With your help and input, it will increase in scope and improve in elegance and accuracy as the years go by. In the meantime, we hope it will serve the needs of those seeking to deepen and broaden their own familiarity with Avatar Meher Baba's life and message and to disseminate this good news throughout the world.

MEHER BABA JOURNAL

Volume 4, No.2

December 1941

A monthly Publication of
The "Meher Editorial Committee

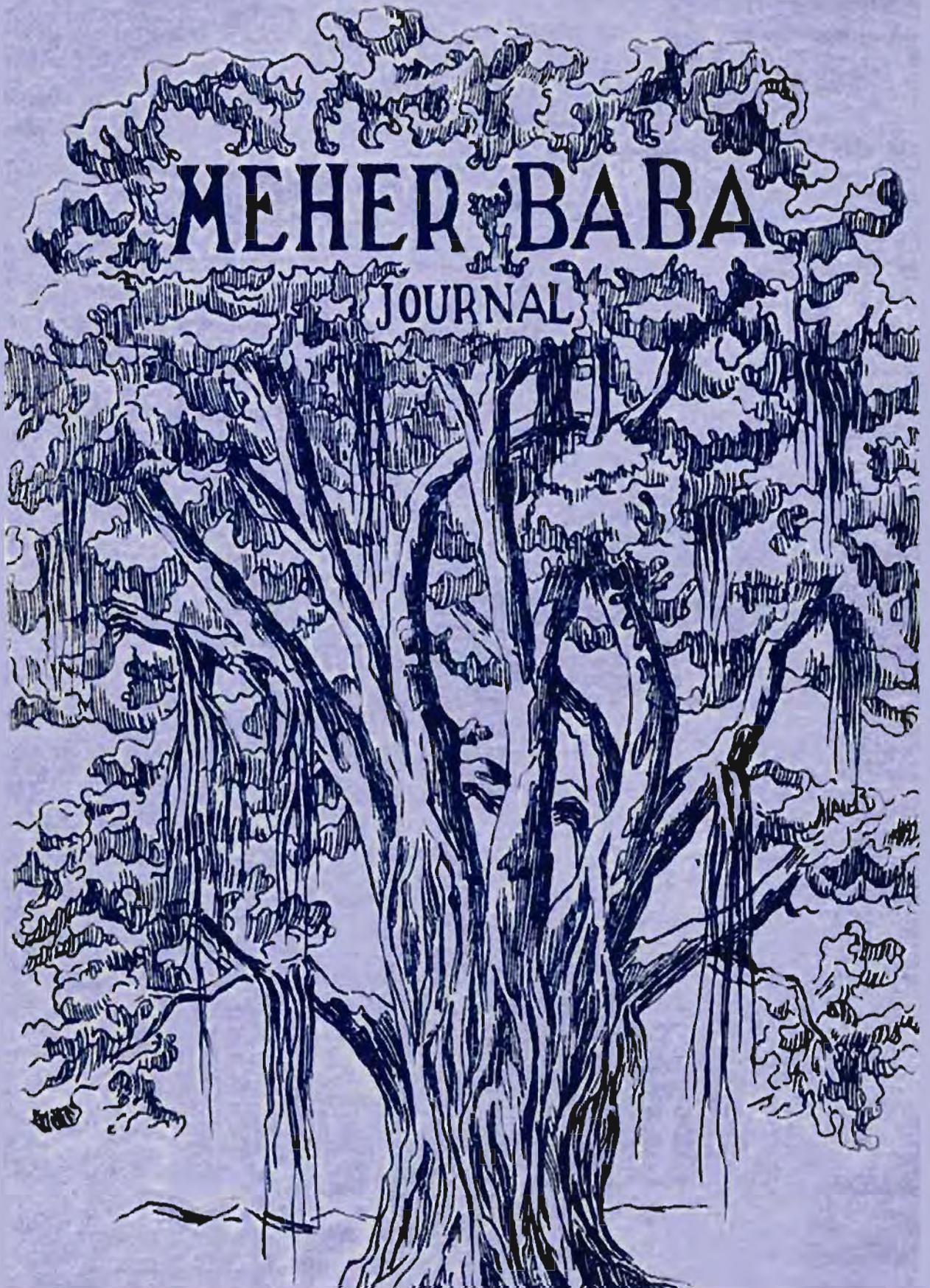
An Avatar Meher Baba Trust eBook
April 2016

All words of Meher Baba copyright © 2016 Avatar Meher Baba
Perpetual Public Charitable Trust, Ahmednagar, India

Source and Short publication history: the *Meher Baba Journal*, a monthly magazine, was published from 1938 to 1942. This eBook reproduces the original edition of the *Meher Baba Journal* published by the "Meher Editorial Committee" (Meherabad, Ahmednagar, India).

MEHER BABA

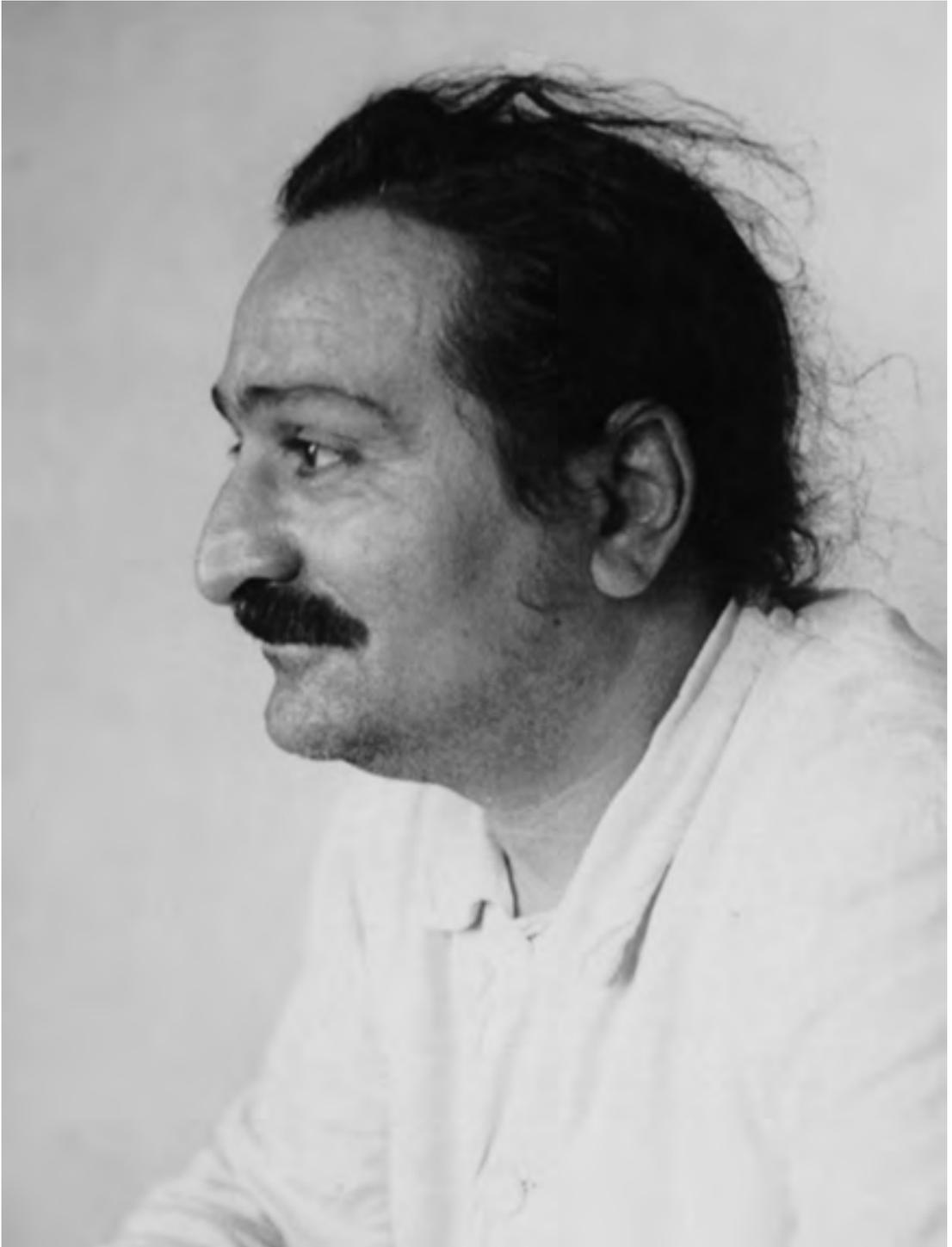
JOURNAL



Contents

MEHER BABA		
ON		
THE GOD-MAN—PART II		61
TO SADGURU MEHER BABA		
O LOVE ALL OTHER LOVES BEYOND (<i>Poem</i>) Josephine Esther Ross (U.S.A.)		68
MEHER BABA—HIS PHILOSOPHY AND MYSTICISM (The original Meher Baba—His Philosophy and Teachings) by Ramju Abdulla		
Revised and enlarged by Dr. Abdul Ghani Munsiff		69
"KEEP THEREFORE IN THE CENTER"	Winifred A. Forster (Hertfordshire)	76
OUR ENDEAVOUR TOWARDS PERFECTION (V)	C.V. Sampath Aiyangar	86
SHARING—THE HUMAN WAY OUT	Malcolm Schloss (Hollywood)	91
SPIRITUAL ANECDOTE	Dr. Abdul Ghani Munsiff	94
DREAM SPOT (<i>Poem</i>)	Mani E. Parekh	97
"THE SACRED SYMBOL"	Mother Lalita (Maud Johnson)	98
BABA'S ORDERS	Dr. William Donkin, M.B.B.S. (London)	107
GIVE UP CONFUSION	Adi K. Irani	109
WESTERN OUTPOSTS FOR BABA	Will Backett (London)	114
NOTES FROM MY DIARY	F.H. Dadachanji	117
MEHER BABA'S MESSAGE OF FAST AND MEDITATION		123

'I have come not to teach but to awaken'



MEHER BABA

MEHER BABA

JOURNAL

VOL. 4

DECEMBER 1941

NO. 2

Meher Baba *on* *The God-Man*

Part II

THE STATE OF THE GOD-MAN

OF all the objects of human knowledge, God is the best object of study. But purely theoretical study of God does not take the aspirant very far towards the real purpose of human life, though it is always better to study God than to be completely ignorant about his existence. He, who seeks God, intellectually, is infinitely better than a person who is merely a sceptic or an agnostic. But it is decidedly better to feel God than to study Him through the intellect, though even the feeling for God is less important than the actual experience of God. However, even the experience of God does not yield the true nature of divinity, because God, as the object of the experience, remains different from, and external to, the aspirant. The true nature of God in its entirety is known to the aspirant only when he attains unity with God, by losing himself into His Being. Thus, *it is better to study God than to be ignorant about Him; it is better to feel God than to study Him; it is better to experience*

**Realizing God
is Different from
Intellectual Know-
ledge of God**

God than to feel God; and it is better to become God than to experience Him.

The state of God-realisation is unmarred by the cropping up of the diverse doubts, which cloud the minds of those who are in bondage. Those, who are in bondage, are in a constant state of uncertainty about their "whence" and "whither": the God-realised, on the other hand, are at the very heart of the creation, where the source and the end of creation are known. The God-realised person knows himself to be God as surely as ordinary man knows himself to be a man and not a dog. It is not for him a matter of doubt, belief, self-delusion, or guess-work: it is a matter of supreme and unshakable certainty, which needs no external corroborations and remains unaffected by the contradiction of others, because it is based upon continuous self-knowledge. His spiritual certainty is incapable of being challenged by any one or anything. He cannot think of himself as anything but God, just in the same way as ordinary man cannot think of himself as anything except man. But the man thinks himself to be what he is not in reality; and the God-realised knows himself to be what he is in reality.

God-realisation is the very goal of all creation. All earthly pleasure, howsoever great, is but a fleeting shadow of the Eternal Bliss of God-realisation; all mundane knowledge, howsoever comprehensive, is but a distorted reflection of the Absolute Truth of God-realisation; all human might, howsoever imposing, is but a fragment of the Infinite Power of God-realisation. *All that is noble, beautiful and lovely, all that is great and good and inspiring in the universe is just an infinitesimal fraction of the Unfading and Unspeakable Glory of God-realisation.*

The Eternal Bliss, the Absolute Truth, the Infinite Power, and the Unending Glory of God-realisation, are not to be had

for nothing. The individualised soul has to go through all the travail of the pain and struggle of evolution (and reincarnations) before it can inherit

The Price of God-Realisation

this Treasure, which is hidden at the heart of creation: and the price which it has to pay for coming into possession of this Treasure is its own existence as a separate ego. The limited individuality must disappear entirely if there is to be an entrance into the Unlimited State of God-hood. In the ordinary man of the world the limited individuality, which is identified with a finite name and form, predominates and creates a veil of ignorance on the God within: and if this ignorance is to disappear the limited individual has to surrender its own limited existence. When he goes from the scene without leaving a vestige of his limited life, what remains is God. *The surrenderance of limited existence is the surrenderance of a firmly rooted delusion of having a separate existence. It is not the surrenderance of anything real: it is the surrenderance of the false and the inheritance of the Truth.*

When a person is crossing the inner planes and is going towards God-realisation, he becomes successively unconscious of the gross, subtle and mental worlds as

Two Aspects of the God-Man

well as his own gross, subtle and mental bodies. But after God-realisation, some souls again descend or come down and become conscious of the whole creation as well as their gross, subtle and mental bodies, without in any way jeopardising their God-consciousness. They are known as God-men. *God as God alone is not consciously man; and man as man alone is not consciously God: the God-man is consciously God as well as man.*

By becoming conscious of the creation, the God-man does not suffer the slightest deterioration of his spiritual status. What is spiritu-

The God-Man is not Caught up in the Creation

ally disastrous is not *mere consciousness of the creation*, but the fact that the consciousness is *caught up* in the creation because of the sanskaras and is consequently covered with ignorance, which prevents the realisation of

the Divinity within. In the same way, what is spiritually disastrous is not the mere consciousness of the bodies but *identification* with them owing to the *sanskaras*, which prevent the realisation of the Infinite Soul, which is the Ultimate Reality and the ground of all creation and in which alone is to be found the final meaning of the entire creation.

The soul is bondage, is tied to the worlds of forms by the chain of *sanskaras*, which create the illusion consisting in the identification of the soul with the bodies. *The disharmony within consciousness and the perversions in the expression of the will arise out of the sanskaric identification with the bodies and not merely due to the consciousness of the bodies.* Since the God-man is free from all *sanskaras*, he is constantly conscious of being different from bodies, and uses them harmoniously as mere *instruments* for the expression of the Divine Will, in its Purity. His bodies are to the God-man, what the wig is to the bald man. The bald man puts on his wig when he goes to work during the day; and he takes it off when he is retiring at night: so, the God-man uses his bodies when he needs them for his work; but he is free from them, when he does not need them and knows them to be utterly different from his true being as God.

The God-man knows himself to be Infinite and beyond all forms, and can, therefore, with complete detachment, remain conscious of the creation, without

**The Changing
Shadow of God
cannot Affect God-
Consciousness**

being caught up in it. The falseness of the phenomenal world consists in its not being understood properly, *i.e.*, as being an illusory expression of the Infinite Spirit. Ignorance consists in taking the form as complete in itself, without any reference to the Infinite Spirit, of which it is the expression. *The God-man realises the Truth. He is conscious of the true nature of God, as well as the true nature of creation, and yet this does not involve for him any consciousness of duality, because for him, creation does not exist*

as anything but the changing shadow of God, Who is the only Eternal and Real Existence, and Who is at the heart of creation. The God-man can, therefore, remain conscious of creation without involving himself in any deficit of God-consciousness; and he continues to work in the world of forms for the furtherance of the primary purpose of creation, which is to create full self-knowledge or God-realisation in every soul.

When the God-man descends into the world of forms from the impersonal aspect of God, he gets universal mind; and he knows, feels and works through this universal mind. No longer for him is the limited life of finite mind; no longer for him are the pains and the pleasures of duality; no longer for him is the emptiness

**The God-Man
Works through the
Universal Mind**

and the vanity of separative ego. He is consciously one with all life. *Through his universal mind, he not only experiences the happiness of all minds but also their suffering:* and since due to ignorance, most minds have a great preponderance of suffering over happiness, the suffering, which thus comes to the God-man because of the condition of others, is infinitely greater than happiness. The suffering of the God-man is great: but the infinite bliss of the God-state, which he constantly and effortlessly enjoys, supports him in all the suffering which comes to him, with the result that he remains unmoved and unaffected by it.

The individualised soul has no access to the infinite bliss of the God-state; and he is seriously moved and affected by his sanskaric happiness and suffering because of his ignorant identification with the limited mind. But

**The God-Man
Drops His Universal
Mind after His
Mission**

the God-man does not identify himself even with the universal mind, which he gets while coming down for the world. He has taken the universal mind only for his mission in the world; and since he merely uses it for his work without self-identification with it, he remains unaffected by the suffering or the happiness which

come to him through it. He drops the universal mind after his work is done; but, *even when he is working in the world, through his universal mind, he knows himself to be the eternal and only God and not the universal mind.*

The union, which the God-man has with God, is perfect: and even when he has come down in duality for his universal work, he is not aloof from God even for a second. In his normal state

The God-Man is not Affected by Suffering

as man, he has to be on the level of all and eat, drink and suffer like others; but since, he retains his God-hood, even while he does all these things, he has constant experience of peace, bliss and power. For example, Christ did suffer on the cross; but He was not affected by it, because, in the continuous knowledge, which His conscious God-hood gave Him, He at the same time, knew that everything in the world of duality is illusion and was sustained by the bliss of union with God.

As God, the God-man sees all souls as his own; he sees himself in everything and his universal mind includes all the minds in its scope. The God-man knows

Crucifixion

himself to be one with all the other souls in bondage. *Although he knows himself to be identical with God and is thus eternally free, he also knows himself to be one with the other souls in bondage and is thus vicariously bound:* and though he constantly experiences the eternal Bliss of God-realisation, he also vicariously experiences suffering owing to the bondage of other souls, whom he knows to be his own forms. This is the *meaning of Christ's Crucifixion.* The God-man is, as it were, continuously being crucified: and he is continuously taking birth. In the God-man, the purpose of creation has been completely realised; and he has nothing to obtain for himself by remaining in the world: yet he retains his bodies and continues to use them for emancipating other souls from bondage and helping them to attain God-consciousness.

Even while working in the world of duality, the God-man is in no way limited by duality. In his God-state, the duality of ' I ' and 'You' is swallowed up in the all-embracing Divine Love.

**Non-Duality in the
Midst of Duality** *The state of perfection, in which the God-man dwells is beyond all forms of duality and opposites; it is a state of unlimited freedom and unimpaired completeness, immortal sweetness, and undying happiness, untarnished divinity and unhampered creativity. The God-man is inseparably united with God for ever and dwells in a state of non-duality in the very midst of duality: and he not only knows himself to be one with all, but also knows himself to be the only one.* He consciously descended from the state of seeing nothing but God, to the state of seeing God in every thing: and therefore, his dealings in the world of duality, not only do not bind him, but reflect the pristine glory of the sole reality, which is God, and contribute towards the freeing others from their state of bondage.

To Sadguru Meher Baba

O LOVE ALL OTHER LOVES BEYOND

BY JOSEPHINE ESTHER ROSS (U.S.A.)

O Love all other loves beyond,
O Love so tender, pure and sweet,
Thou Sun that lights my very soul,
I lie prostrated at Thy feet.

In all Thy beauty dost Thou come,
Responding to my feeble prayer?
Oh let my fainting soul be strong,
The rapture of Thy Love to bear.

In all Thy beauty Thou dost come,
And bending o'er me like a flame,
Thy purifying Presence lifts
The burden of my sin and shame.

O Love all other loves beyond,
Thou art the One Whom I adore.
Beloved Lord, do what Thou wilt,
My heart is Thine forever more!



*Meher Baba—His Philosophy and Mysticism**

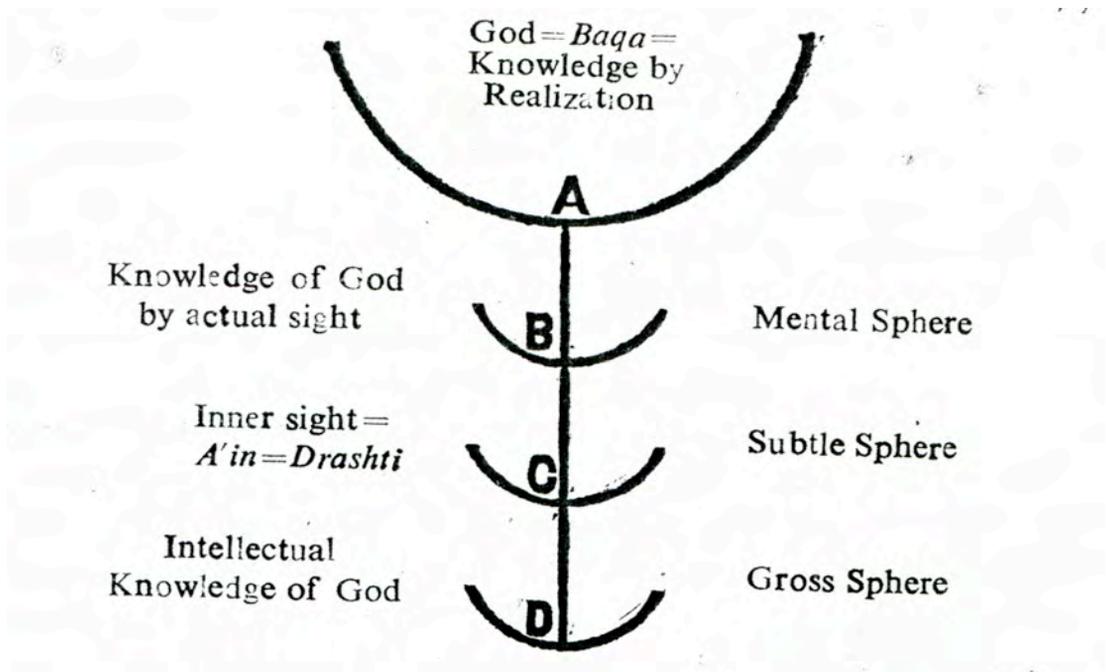
(The original "Meher Baba—His Philosophy & Teachings"
by Ramju Abdulla)

Revised and enlarged by DR. ABDUL GHANI MUNSIFF

CHAPTER III
THE SEVEN STAGES OF
THE FIRST JOURNEY
ALONG THE MYSTIC PATH

THIS diagram shows the stages that intervene between this ordinary worldly existence and the state of "Abiding with God," or *Baqa*.

(4) Insight or the yogic plane which tempts the pilgrim with its supernatural powers from drawing nearer to God; (5) Higher Inspiration where the pilgrim "Feels God in everything"; (6) Illumination, when the pilgrim "Sees God in everything" (still dualism);



The seven planes or states of consciousness are: (1) Intellect; (2) Lower Inspiration; (3) Intuition;

(7) When the pilgrim is no longer conscious of dualism and he becomes "One with God".

* Continued from November 1941 issue.

Those who are now in the gross sphere (D), must cross the seven planes in order to realize God or Truth. The first four planes lie within the Subtle sphere, the fifth and sixth planes lie within the Mind sphere (B).

When the pilgrim reaches the Subtle sphere he acquires *Spiritual Insight*; he can see with the Subtle eyes all Subtle things; he can read the thoughts of others; and can influence ordinary beings. When the Mind sphere is reached he acquires 'Higher Inspiration' and can feel the presence of God; he acquires '*Spiritual Sight*' and then can see God in everything, yet he is not one with God and therefore is still human and still bound. To him is revealed the Book of Creation and all its secrets, he can perform miracles, restore sight to the blind, and raise the dead. Very few pilgrims pass beyond the Mind sphere to become "One with God".

The different stages of knowledge can be illustrated by this simile. Thinking and hearing about water that is underground and unseen is like Intellectual know-

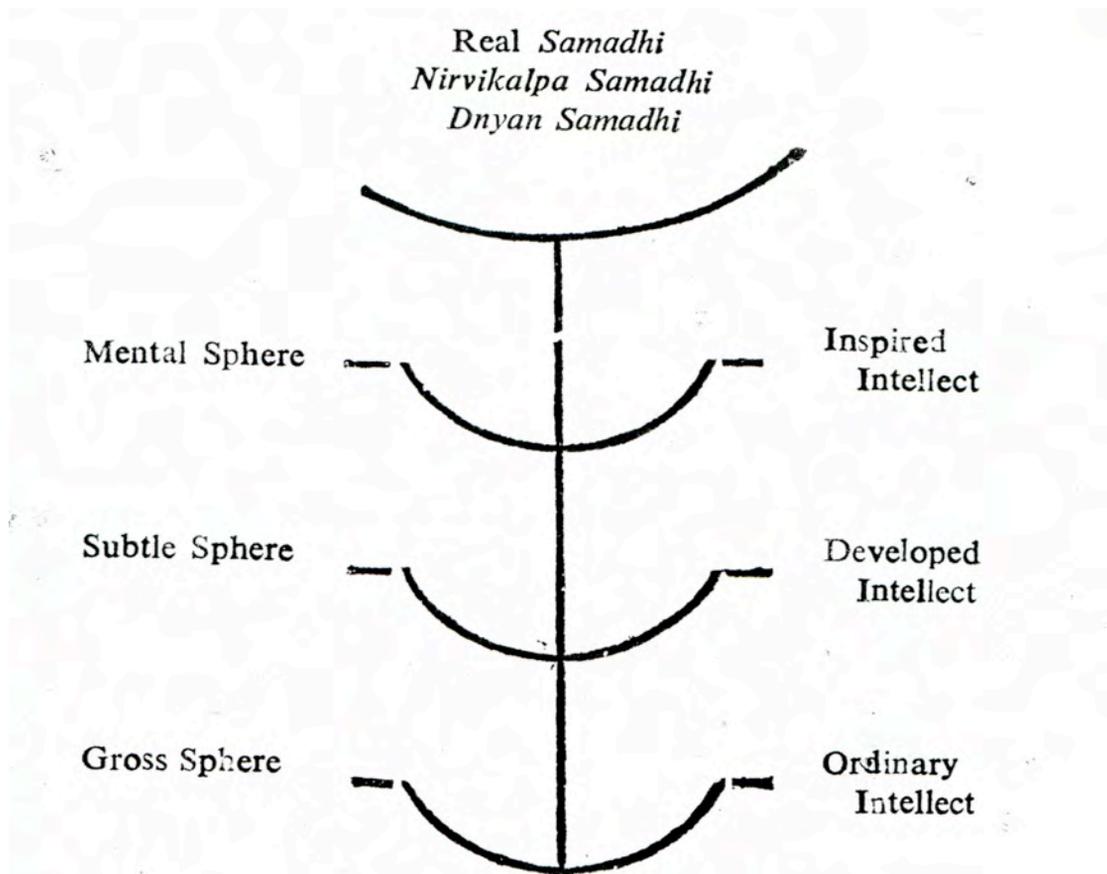
ledge about God; seeing the water after having dug the well is like knowing God by sight; actually drinking the water is like knowledge of God through *realization*.

People generally over-estimate their own feelings and sensations, and any state of religious ecstasy is invariably supposed to be the supreme state of God-realization. The mystic state of *Samadhi* is defined as the Mind merged in complete stillness. There are many degrees of *Samadhi* (the words prayer, meditation, contemplation, religious ecstasy, are more familiar to Western readers). The highest mystic state of God-realisation, is very rarely achieved, and only by those who have transcended the Subtle and Mind spheres, and ordinary and inspired intellect. *Yoga Samadhi* is nothing but a long trance (*Hal*). At the most it means a little spiritual rest, and just as rest cannot accomplish active work, so this lower *Samadhi* cannot help the pilgrim to advance. The mind is stopped, whether it be for one minute or one year, temporarily, and the lower ego and the intellect are not annih-

lated, therefore as soon as the mind becomes again gross conscious, the ego and the intellect resume control. *The stoppage of the mind is not permanent.*

The highest Mystical state of God-realisation is only attained by those who have transcended the limits of Inspired, developed, and ordinary intellect. The following diagram may help you to grasp the difference between the lower *Samadhis* and the highest *Samadhis*.

the Almighty, once and for all times. The *Majzoobs* enjoy this infinite existence, knowledge and bliss eternally and uninterruptedly but cannot work their subtle or gross bodies at all. For a *Majzooob* to have, or not to have a gross body is a matter of indifference, his gross body exists for those that look at it but not for the *Majzooob* himself. For a Perfect Master it is quite the reverse. They are both equal in God-realisation and enjoy infinite



Thus God-realisation means the union of the individual Soul (or *Jivatman*) with the Soul of souls,

existence, knowledge and bliss; but in addition the Perfect

Master has complete mind, subtle, and gross consciousness. Unlike the *Majzoob* he can use his subtle and gross bodies for the salvation of others. To neither does the presence or absence of a gross body make any difference to their consciousness of being God, but the possession of a gross body enables the Perfect Master to work for the upliftment of individual egos. When he gives up the body (dies) his super-conscious state of "I am God" does not change; like the *Majzoob's*, it endures for eternity. But the mind, subtle and gross consciousness disappears and with that, his mission in this phantom world comes to an end.

To sum up, the goal of the *Second* and the *Third Journeys* is the same but from our standpoint, that of individual egos who desire to set their feet on the Path, and to become one with God, there is an immense difference.

GENERAL SURVEY OF THE SPIRITUAL PATH

There may be one thousand spiritual seekers enjoying as many different experiences but there is

only one path or Gnosis. It is an internal but actual pathway. Though not exactly like an ordinary roadway, yet it is distinctly perceptible to the internal eye of the true mystic, or Gnostic, who actually feels himself travelling along it. Even the true mystics who have 'experienced', can only explain the sections of the path that they themselves have traversed. Those who have reached the critical point on the third plane, can know nothing about the fourth plane, and they cannot lead anyone up to their own level. Their knowledge and experience is limited to themselves. Only those on the fifth and sixth planes can enable others to actually experience the planes up to their own level. They alone can be said to know to some extent the Path. Anyone on whom their grace descends will be greatly benefited.

Essentially there is nothing like chance or accident in Creation, they *seem* to exist because we lack knowledge of the past and of the future. Often those on the fifth planes do not know why they are so pleased to aid a traveller along

the path, but those on the sixth plane, because they are aware of the connections in past lives, know why their grace descends on certain individuals. The *Majzoobs* who are on the seventh plane, having achieved perfection, have nothing to do with the path of Gnosis because for them duality and all phenomena no longer exist. Only the state of "I am God" persists. The Perfect Masters, on the other hand, have the power of lifting anyone from among the uninitiated millions on to the higher planes, and can, in the twinkling of an eye, give a disciple instantaneous God-realization.

The individual souls of the world are within the limits of the gross sphere or universe which includes all the gross suns, stars, moons, worlds, space and ether. A savage ignorant of the most elementary scientific laws and of Right and Wrong, and a great philosopher or scientist are both within the bounds of the gross sphere. The philosopher may be theoretically quite familiar with the subjects concerned with the Subtle sphere, the scientist may be an authority on

the electron and the ether, but from the standpoint of the subtle, they and the savage belong to the Gross sphere. Until the Subtle sphere is experienced, Gnosis remains a subject for intellectual gymnastics for all those belonging to the gross sphere, because by subtle we do not mean the finest form of the gross. In the ordinary sense of the word it is correct to call very fine substances such as ether, atoms, vibrations, light, and space—Subtle: they are unquestionably matter though in a very fine form. In talking of spiritual concerns, Subtle means something completely contrary to the material or physical, however fine or attenuated these gross things may be. Although the Gross sphere is the outcome of the Subtle sphere and is dependent upon it, the Subtle sphere is completely independent of the gross or physical world.

As an example, we may take eating. The gross action is the outcome of the thought, and depends on it, but the thought is independent of the physical action. We can have, independently of the physical act, the thought of eating.

It is wrong to assume that glimpses of the spirits of the dead, or communications with them, constitute the experience of the Subtle sphere.

SPIRITUALISM

In the dreaming state, everyone necessarily utilizes his subtle body, but *sub-consciously*. Through his subtle body he experiences different sensations pertaining to the gross only. Therefore ordinary dreams are the experience of the gross through the subtle organs in the sub-conscious state. Linking the gross and the subtle planes, is the semi-subtle sphere. Under certain conditions it is possible to use the physical organs *consciously* in such a way that we contact the spirits of the dead. Spirit communication is the experiencing of the Semi-subtle through the physical organs in the conscious state. Such spirit communication has nothing to do with Gnosis, or the goal of the mystic path, and Subtle and Mind planes. There is a tremendous difference between the Semi-subtle and the Subtle spheres.

After death the spirits of all human beings (except those who

have progressed so far along the spiritual path as to be beyond the fourth plane, or Subtle sphere) come to this Semi-subtle sphere. In accordance with their *sanskaras* or Mind impressions they are lodged in 'heaven' or 'hell'; when these states are completed they may either return to take a new body (Reincarnate) or return to the Semi-subtle sphere for a time. These spirits that are, as it were, in the waiting-room of the Semi-subtle sphere may be contacted by spirit communication; they may either have finished their terms of pleasure or pain and be awaiting rebirth, or they may be on the point of entering heaven or hell.

The Semi-subtle sphere and heaven or hell and their respective experiences are not Real; they are Subtle enjoyments and miseries experienced through the Subtle organs of the Subtle body. The experiences are like those in a dream and are conditioned by the good and bad *sanskaras* of the individual soul or *Jivatman*. When we awake from our dreams and attain God-realisation, heaven and hell are found to be imaginary states.

Some of the descriptions of life after death are partly true but very little importance should be attributed to them. Spiritually advanced persons can of course communicate with advanced disembodied spirits but they do not do so for it is unnecessary. Those in the Gross sphere, with some few exceptions, cannot enter into communication with the more advanced spirits, *i.e.*, those that belong to the Subtle, Mind, and Spiritual spheres, because even should those of the Mind sphere have to reincarnate they do not pass through, or haunt, the waiting-room of the Semi-subtle sphere. True spirituality has nothing to do with Spiritualism or *communication with the spirits of the dead*.

Certain experiences are usual just before one is about to enter the spiritual path, that is, before one enters the first state or plane. They are:—

- (1) A faint, audible but unimaginably rich musical sound is heard.
- (2) An almost suppressed yet indescribably sweet scent is smelt.
- (3) Unsteady but clear flashes of extremely dazzling light are seen.

These experiences of hearing, smelling and seeing, have nothing to do with the gross organs of the human body. The traveller may lack the physical organs of the human body, yet when he is about to start on the inner path he can have these experiences. This is not the experience of the subtle plane in full consciousness. The hearing is faint; the sensation of smelling is incomplete; and the seeing is in flashes, because the subtle sense organs develop only as the pilgrim proceeds.

(To be continued)



"Keep Therefore in the Centre"

BY WINIFRED A. FORSTER (HERTFORDSHIRE)

IN the midst of duties and ordinary life in the world—striving to maintain the poise that one fain would have at all times and in all circumstances—there is a great value in remembering and constantly reminding oneself of the experience of one who has delved deep and found the "one thing needful".

Such an one was Jacob Boehme, who was all his life a working shoe-maker. He was born in 1575, and died at Gorlitz in 1624. As a result of his deep searching into the meaning and purpose of life and his intense aspiration towards the Infinite (Divine Life), God, he composed a series of conversations between an aspirant and his Master, and these achieve a wonderful expression of human longing and divine instruction.

The translation from the German into English by William

Law is done with a grace and beauty that render this little book a real spiritual treasure. "Let the head or the hands be at labour, the heart ought nevertheless to rest in God," says Jacob Boehme, and indeed it is not difficult to imagine him working industriously and conscientiously with his head and his hands, the while his heart communed with his Beloved, and received into its willing emptiness the wonder and grace of Divine Love. It so filled him that it indeed over-flowed the brimming vessel of his receptiveness, and he longed to communicate, in as perfect a way as he could, that wonder of union and inner understanding which it is evident he experienced. "Keep therefore in the centre, and stir not out from the Presence of God revealed within thy soul, let the world and the devil

* "The Supersensual Life", being two Dialogues between a scholar or disciple and his master: By Jacob Boehme (Behmen): Translated by William Law. (H. R. Allenson. Pub. London. 1/-)

make never such a noise and bustle to draw thee out."

He knew the necessity for a true centre to which his thoughts, impulses and actions could be related, not the old centre of self-interest, the ego, but the new Centre of Love—for Selfishness and Love cannot exist together; either the one or the other must go. Therefore he says, "Quit (abandon) thyself, and look forward upon Christ."

In the conversations the Master tells the disciple to be silent before the Lord, "attaching His Will in the patience of Hope"; the disciple, though longing to understand, is still doubtful of his capacity, and asks, "But how am I to seek in the Centre this Fountain of Light, which may enlighten me throughout and bring all my properties into perfect harmony?" He is concerned with the fact that he is "in Nature", and wonders how he can pass through Nature, and come into "that Supernatural and Supersensual Ground, whence this true Light, which is the Light of Minds, doth arise; and this, without the destruction of my Nature, or quenching the light of it, which is my Reason?"

Already he is a little nervous, a little afraid that he may be destroyed by the discovery and realization of so marvellous a "Fountain of Light", as this glorious Sun of Divinity. The Master patiently goes into all the details of his questions, to help him to bring his "Creaturely Will", into harmony with the Mind of Eternity and the Divine Will. The disciple confesses, "Alas, I neither hear nor see as I should: There is still such a Partition Wall in me which obstructs the Entrance of that Light by which alone Divine Objects are discoverable, as till this be broken down I can have but small hopes of arriving at those glorious attainments Wherefore be so kind as to inform me what is required on my part, that *this Partition which hinders* may be broken or removed How shall I be able to break this Creaturely Will which is in me, and is at enmity with the Divine Will?"

The Master answers, "This is not to be done by thyself, but by the Light and Grace of God received into thy soul, which will, if thou gainsay not, break the Darkness that

is in thee, and *melt down thine own will* and bring it into the Obedience of Christ, whereby the Partition of the Creaturely Self is removed from betwixt God and thee."

The disciple replies, "I know that I cannot do it of myself. But I would fain learn how I must receive this Divine Light and Grace unto me, which is to do it for me, if I hinder not my own self."

His Master tells him how to begin: "There is nothing required of thee at first, *than not to resist this Grace*, which is manifested in thee *Cease but from thine own activity*," he continues, "Steadfastly fixing thine eye upon one point, and with a strong purpose relying upon the promised grace of God in Christ, to bring thee out of thy darkness into His marvelous Light. For this end gather in all thy thoughts and by faith press into the Centre, laying hold upon the Word of God . . . which hath called thee. Be thou then obedient to this call; and be silent before the Lord, sitting alone with Him in thy inmost and most hidden cell, thy mind being centrally united in itself, and atten-

ding His Will in the Patience of Hope. So shall thy light break forth as the morning, and after the redness thereof is passed, the Sun Himself which thou waitest for shall arise unto thee, and under His most healing wings thou shalt greatly rejoice. Behold this in the true supersensual ground of life."

The man who could write this was surely far on the way towards the Real Renunciation, Real Love, and Real Surrender of Shri Meher Baba's teachings.

Jacob Boehme achieves one of the most glorious expositions of Love that has been written, and the spiritual realisation behind it must have been very deep and wide. "Who entereth unto Love," the Master continues, "findeth Nothing and All-things". "He findeth also nothing is like unto it and therefore it may be fitly compared to Nothing; for it is deeper than any Thing, and is as Nothing with respect to All Things, forasmuch as it is not comprehensible by any of them and is that only Good, which a man cannot express or utter what it is; there being Nothing to which it may be compared, to express it by."

The disciple, still feeling the pull of egoism, says, "But it is very hard to be always looking forwards into Eternity and consequently to attain this single Eye and simplicity of Divine Vision. The Entrance of a Soul naked into the Will of God, shutting out all Imaginations and Desires, and breaking down the strong Partition which you mention, is indeed somewhat very terrible and shocking to Human Nature, as in its present stage. O, what shall I do, that I may reach this which I so much long for?" "My Son," the Master answers, "let the Eye of Nature draw to thee those Wonders by Union with that heavenly Internal Eye, which are externally wrought out and manifested in visible Nature. For while thou art in the World, and hast an honest employment, thou art certainly obliged to labour in it, and to finish the work given thee, according to thy best ability, without repining in the least

and all both in Art and Nature serveth but abundantly to manifest the wonderful Works of God; that He for all, and in all may be glorified. Yea, all serveth, if thou knowest rightly how to use them* Thou wilt yet be greatly enticed to draw Matter, and to gather which the World calls Substance, thereby to have somewhat visible to trust to: But by no means yield for in so doing thou wilt infallibly obscure the Divine Light in thee; thy spirit will stick in the dark covetous Root thy will shall be chained in Earthliness it will all be Darkness to thee, as much Matter is drawn in by the desire of thy will and will close the seeing Eye, by hiding from thee the Light of His Beloved Countenance. (This the Serpent longeth to do but in vain except thou permittest thy Imagination, upon his Suggestion, to receive in the alluring Matter; else he can never get in)"

"I am now satisfied," at

* "Nature never has been, never will be, and never is at war with man. It seems as if she is at war with man because he violates her laws. No individual and no nation can break her laws with impunity."

length replies the disciple, "that the main cause of any one's spiritual Blindness is his letting (allowing) his Will into somewhat, or into that which he hath wrought and that then the Soul must be imprisoned in that very Thing which it shall have received and let in; and if the Light of God be not in it, being deprived of the Light of this World, it cannot but be found in a dark Prison."*

His Master replies, "This is a very precious Gate of Knowledge The Understanding of the whole Scripture is contained in it; and all that hath been written from the Beginning of the World to this day may be found herein, by him that having entered with his Will into Nothing hath there found All Things by finding God!†

Yet still further illumination does the disciple seek, and he says, "O, where is this naked Ground of the Soul void of all self? And how shall I come at the hidden Centre where God dwelleth and not man? Tell me plainly, loving Sir, where it is, and how it is to be found of me, and entered into?"

The Master answers, "There where the Soul hath slain its own will, and willeth no more any Thing as from itself where the love of self is banished, there dwelleth the Love of God.‡ For so much of the Soul's own Will as is dead unto itself, even so much room hath the Will of God which is His Love, taken up in that Soul. The Reason whereof is this: Where its own will did sit, there now is nothing; and where nothing is

* Although the one sun, God, Who is without a second, shines at all times without a moment's break on all forms, animate as well as inanimate, you are unable to see Him even for a moment, because, you are imprisoned in a cell of ignorance coated with desires."

—"Sayings of Shri Meher Baba."

† "To see God means to cease seeing everything except God."

"What does it mean to be super-conscious? It means to be fully conscious of unconsciousness, that is to be conscious of nothing but the Divine Self."

—"Sayings of Shri Meher Baba."

‡ "You yourself are the cause of your separation from the Beloved. Annihilate that which is called self and you will thereby gain union with Him."

—"Sayings of Shri Meher Baba."

there it is that the Love of God worketh alone."

"But how shall I comprehend it?" urges the disciple, and his Master replies: "If thou goest about to comprehend it, then it will fly away* from thee; but if thou dost surrender thyself wholly up to it, then it will abide with thee, and become the Light of thy Life, and be natural to thee."

"And how can this be without dying, or the whole Destruction of my Will?" the disciple asks.

"Upon this entire Surrender yielding up of thy Will, the Love of God in thee becometh the Life of thy Nature,† it killeth thee not, but quickeneth thee so then it is no longer thy will, no longer the love of thyself, but the Love of God which moveth and operateth in thee. Never couldst thou with all thy seeking have comprehended it; but it hath

comprehended thee; and so the Treasure of treasures is found."

The disciple then asks, "How is it that so few souls do find it when all would be glad enough to have it?"

The Master replies, "They all seek it in somewhat, and so they do not find it they seek in their own will in self-desire they look for it in an Image or in an Opinion, or in somewhat which they may have a more peculiar natural Inclination for, and Adhesion to; and so they miss of what they seek, for Want of divining into the Supersensual and Supernatural Ground where the Treasure is hid."

"If it dwell only in nothing, what is now the Office of it in nothing?" the disciple questions.

The Master answers, "The Office of the Love here is to penetrate incessantly into something and if it find a

* "Intellectual disputations about God will not bring you any nearer to Him, and may take you farther away. But persistent, heartfelt prayers to Him will lower the veil that now envelops you in darkness.

—"*Sayings of Shri Meher Baba.*"

† "You have within your *Self*—the *Paramatman*—the planes, the planets, and the entire universe, but you do not know it. They are within you, but you do not see them there, because you see only without and not the Real *Self within*."

—"*Sayings of Shri Meher Baba.*"

place in something which is at Rest, then its Business is to take possession thereof. And when it hath there taken possession then it rejoiceth therein with its flaming Love-Fire, even as the Sun doth in the visible World. And then the Office of it is without Intermission to enkindle a Fire in this something, which may burn it up; and then with the flames thereof exceedingly to enflame Itself, and raise the heat of the Love-Fire by it, even seven degrees higher."

"O living Master, how shall I understand this?" cries the disciple.

"When the enkindling is made in thee, then the Love doth so exceedingly rejoice in thy Fire, as thou wouldst not for all the World be out of it; yea, wouldst rather suffer thyself to be killed, than to enter into thy something again it will never leave thee . . . but it would go with thee in its sweet loving Fire Into Death; and if thou

wentest also into Hell it would break Hell in pieces also for thy Sake.* Nothing is more certain than this; for it is stronger than Death and Hell."

"Enough, my dearest Master," the disciple answers, "I can no longer endure that any Thing should divert me from it. But how shall I find the nearest Way to it?"

"Where the Way is hardest, there go thou; and what the World casteth away, that take up for the right way, even the path of Light, is contrary to all the ways of the World .. For the Way to God is Folly to the world Hence, whenever the world perceiveth this Holy Fire of Love in God's children, it concludeth immediately that they are turned Fools, and are beside themselves. But that which is despised of the world is the Greatest Treasure as no Tongue can so much as name what this enflaming all-conquering Love of God is. It is

* "Divine Love causes its captive to forget his own individual existence by making him feel less and less bound by the trammels of human limitations on his onward march, till he reaches a point where he can raise himself to the realization of the highest in himself."

—"*Sayings of Shri Meher Baba.*"

brighter than the Sun; it is sweeter than any Thing that is called sweet; it is stronger than all Strength; it is more nutrimental than Food; more cheering to the Heart than Wine, and more pleasant than all the Joy and Pleasantness of this World whosoever obtain it is richer than any Monarch on Earth nobler than any Emperor can be, and more potent and absolute than all Power and Authority."

And this is the essence of that surrender which Meher Baba tells us is the only Real Surrender. "The only Real Love", he states, "is the Love for this Infinity, God, which arouses an intense longing to see, know, and become one with its Truth."

There is no Authority which can rightly claim our Souls' allegiance but Love, Divine Love. Shri Baba tells us that "A Master gives the aspirant nothing that was not already latent in him; He is only instrumental in rousing the aspirant to the consciousness of the Divine Treasure already in him." But because the Master has the full knowledge of this Fire of Love, and indeed because He *is* that Fire, the

human being, who is not yet arrived at that point of awareness, needs Him, and His spiritual help, which is but to free him from the accumulated burden of the "somethings" into which he had let his will enter. This is the "forgiveness of sins" which is the prelude to the freeing of the soul enmeshed in illusion. The function of a spiritual Master is to pass to the aspirant, according to his state and receptivity, that Breath of the Eternal Spirit which sets him on Fire, and in that Love-Fire all his egoism becomes consumed until he in turn knows completion. Meher Baba says, "To fill means to inundate the hearts of people with the wine of Divine Knowledge. The perfect state is to make others as thoroughly complete as one's own Self. This is the highest possible attainment, that is, to make others perfect in power, duty, authority and realization. This is the stage of a *Sadguru* or Perfect One."

"Realisation may be likened to the Storehouse of Divine Treasure and authority is the ability to help others therefrom.

Want of this authority to use the Divine Powers born of Realisation is much more tantalizingly painful than the longing and thirst for God-Realization Itself." (See *Meher Baba Journal*, December 1940, p. 113, from "Twenty Years with Meher Baba," by Dr. Abdul Ghani Munsiff.)

Love is the great underlying principle behind all creation; and Masters of Love and Wisdom do exist, and use all those who are willing to lose their egoism, and become consumed in the Love-Fire of which Jacob Boehme so eloquently speaks. There is nothing in creation which cannot be used by Love and Wisdom. It is the breaking down of the Partition of the "Creaturely Will" which Jacob Boehme describes that is necessary if the work of Transformation is to take place in us all. "*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 *Param-atman*". The "help" that Shri Baba gives brings about a new rhythm between inner and outer, between

the head and the heart, between the subconscious and the conscious. According to our present state shall we "move up" in consciousness to the next step.

In some ways this process will be very disturbing, and Meher Baba refers to his work as the "Divine Upset" and the "Spiritual Upheaval" or "Stir". It is not easy to have the best drawn out of us. We well know the struggles that ensue between our better and our lesser selves, and until we are *in love* with the divine it is always hard to refrain from lower impulses. Until we have a living, ever-present motive within our hearts, it is not easy to curb our egoistic natures. But to those who come for spiritual help, Shri Baba says, "Go on with your duties; *I will help you.*" That is the difference. "The act of courage", he says, "is to face life boldly and all its difficulties, and to take things lightly, however poignant".

"Baba, by dint of his living example, his synthetic knowledge of the entire creation and the graded values of all things and happenings bearing

on the Ultimate Truth, shows that life is worth living. It is an opportunity given to the Soul to evolve its perfections and be conscious of the Reality. No effort is in vain towards that end; no life is lost but for a renewed one of spiritual awakening. The body is the means to evolve the mind, and the mind is but an instrument of the Soul." (See "Renunciation", by Adi K. Irani, *Meher Baba Journal*, February 1941.)

This latter paragraph is quoted from a near disciple who has lived and worked for many years with Shri Baba, and he continues: "Place, calling, caste, creed, social distinctions, are no hindrance to spiritual growth. They are the aids put forth by nature of which we should avail ourselves. Wherever one is placed, there the life of renunciation should be practised. To run away from life and its event

is to lose chances of overcoming our ignorance—to learn that everything under the creation does have its place and purpose, and the only Reality is God. The higher propensities are constitutionally present in all human beings, but the circumstances to develop abilities and stimulate them to be used for their (the aspirant's) spiritual upliftment, are created by the Master This accounts for the deep spiritual insight Baba has into the Soul-structure of his aspirants."

The secret of real living is to live simultaneously in the finite world and in the Infinite, and the way to do this is revealed to us by the Perfect Master, who comes into our midst for this Purpose. Jacob Boehme reminds each of us of this secret in his words, "Keep therefore in the Centre, and stir not out from the Presence of God revealed within thy Soul."



Our Endeavour towards Perfection*

BY C. V. SAMPATH AIYANGAR

The seventh *mantra* says:—

"If you have acquired power by conquering the seven—the five senses, *manas* (mind), and *buddhi*—then do some constructive work for the world. If not, you are useless."

This is a very instructive *mantra*: Our body consists of six divisions:

(i) The five senses—sight, hearing, smell, taste and touch.

(ii) The internal senses of 'mind' and '*buddhi*'.

(iii) The several organs in the body carrying the directions of *buddhi* (determinative will) like the feet, hands, etc.

(iv) The seats of these organs.

(v) The digestive and circulatory systems.

(vi) The nervous system.

All these are connected with the Soul. We are concerned here only with the *items 1 and 2*.

The five senses are called *Sapta Rishis*—seven sages (*Saptarshayaha*). These, at first,

come into contact with external objects, and then there is connection with the mind. The *manas* or mind receives the report and thinks over it. Then *Buddhi* or the determinative will, steps in and gives its considered decision. This is adopted by the Soul or *Jivatma*. It is therefore clear that the five senses are responsible for the relation between *Mayic*—external—objects and the *Jivatma*. They are either capable of immense mischief or good. The six passions of the sixth *mantra* do mischief only when the senses connected with them are capable of doing mischief. The uncontrolled senses make the *Maya* covering the *Jivatma* more dense. This may be explained thus:

(Eye) Sight	—Mind and <i>Buddhi</i> .
(Ear) Hearing	—Mind and <i>Buddhi</i> .
(Nose) Smell	—Mind and <i>Buddhi</i> .
(Tongue) Taste	—Mind and <i>Buddhi</i> .
(Hand) Touch	—Mind and <i>Buddhi</i> "

I shall take for example Taste (*rasana*). Suppose rich foods

* Continued from November 1941 issue.

are placed before us, and the tongue is not controlled by the mind and *Buddhi*. Then we eat all the rich foods and suffer. In course of time we become gluttons. So, uncontrolled eye is the cause of lust. And so on. But if the senses are controlled, these become seats of power.

It was why the Lord Sri Krishna directs the man on the Path to control his mind. Arjuna says that it is "turbulent, restless, strong and unyielding". The Lord admits it is so—"Without doubt," says He, "the mind is restless, and difficult to control," and adds: "But through practice and renunciation (*Abhyasam* and *Vairagyam*) it may be controlled". When the controlled mind rests calmly on *Atman* free from all *karmas* (lascivious desires), then he is said to be a "*Yuktaha*" (steadfast in the One). The Lord explains this important *Yoga* thus:

"The mind thus restrained by practice of *Yoga* enjoys peace (*Vuparamathe*). He sees the Self (by the self). He is satisfied: He is then in infinite bliss, which is perceived by *Buddhi* (intellect—discrimination). This transcends the senses, and once established

there, he will not go back from the real state. He has no other acquisition superior to that, and will not be affected by heavy misfortunes This *Yoga* should be practised with perseverance, with a heart undepressed."

The senses, controlled by the mind and *Buddhi*, produce the wonder-result mentioned above. When this *Yogi* withdraws his senses from the sense-objects like 'a tortoise', then his wisdom becomes steady. The '*rasa*' or longing may persist: But this also will cease, says the *Gita*. When he sees the One (*Param*)—Oneness everywhere. It is therefore clear that the turbulent senses should be carefully controlled by the person seeking perfection.

Attachment connotes duality. Attachment to things produces longing. This longing produces trouble. Realization of Oneness frees one from attachment to things which causes the ruin of *Buddhi* (discrimination), and disastrous will be the result. The self-controlled man may move amidst objects of senses, but he will be quite tranquil: This will lead him to Eternal Peace.

Let not therefore the mind follow the wandering senses. Such an uncontrolled mind will carry with it one's discrimination (*Pragyam* connected with *Buddhi*) as a wind carries a boat on the waters (*Gita*, 2. 67). The result of our discussion is most beautifully given in the *Gita* (2. 71)—"The man who lives devoid of longing (*Nispruhaha*), giving up all desires without the sense of 'I' and 'mine' attains Peace (*Santi*)."

Our dear Master deals with this all-important matter in very simple language, but most effectively:

"He who gets control over the mind gets everything under control."

"He who has completely brought his mind under control is a true *Yogi*."

"It is the mind that makes us slaves to worldly desires,:

"The chief props and agents of *Maya* are *Kama*, *Krodh* and *Lobh* (lust, anger and greed). Unless and until you subjugate them it is impossible for you to enter upon the Path that leads to Union with God."

"As a single object seems to multiply itself to him who is drunk to excess, so Unity appears

as plurality to those who are intoxicated with the wine of egoism."

"The Supreme Soul—*Param-atman*—God, is nowhere to be searched for. For He is very near you; He is with you. Seek him within. You could easily see Him were it not for the four big 'Devils' that stand in your way. They are egoism, lust, anger and greed."

In this connection I feel that I will be failing in my duty if I do not refer to the beautiful exposition of the matter under consideration in *Kathopanishad* (1st Chapter, 3rd *Valli*). It is this (*mantras* 3 to 11):

"Know the self to be the charioteer and the body the chariot. Know the *Buddhi* as the driver and the mind, the reins.

"They say that the senses are the horses, and the sense-objects the roads. The wise call the *Atman Bhokta* (enjoyer) when He is united with the body (*atma*), senses and mind.

"The senses of one who is always of unrestrained mind and devoid of right understanding, become uncontrollable like the wicked horses of a chariot driver.

"But the senses of one who is always of restrained mind and has right understanding, are controllable like the good horses of a chariot driver.

"He who is unwise, of an uncontrolled mind and impure, will not attain the seat of immortality (*Padam*), but will be born again and again.

"But he who is wise, ever pure and with a controlled mind, reaches that place from which no one is born again.

"The man whose driver is *Vingyanam* (worldly wisdom) as his driver, and whose mind is the (controlled) reins, attains the end of the journey, *i.e.*, the supreme place of the All-pervading (Vishnu—All-pervading *Paramatman*).

"The objects are superior to the senses. The mind is superior to the objects. The *Buddhi* is superior to the mind. The Great *Atman* is superior to *Buddhi*. The *Avyakta* (unmanifested) is superior to the *Mahat* or Great *Atma*. The *Purusha* is superior to the Unmanifested. He is the end, the Supreme Goal."

The *Gita* says the same thing in an abridged form thus: "The senses are said to be superior (*Parani*) to the

objects. The mind is superior to the senses. The *Paramatman* is superior to *Buddhi*. In short, the body as a chariot, the *Jivatman* or self, as the occupier, the *Paramatman* or Spiritual Knowledge as the driver, whose will is under his control, the world of sense as the road, is a very accurate description of the spiritual effort of an aspirant on the Path which 'is like the edge of a razor'."

[*N.B.*—All these ideas may be traced to that wonderful thesaurus of Spiritual Knowledge—the *Rig Veda* (*Mandala X—Sukta 135, Mantras 1 to 7*).]

All the great Saviours of mankind lay much stress on the control of the senses.

A beautiful story is told of Lord Muhammad, the Prophet. He was told, "Pray to God against the idolators, and curse them". He said in reply, "I have only been sent as a mercy, and have not been sent to curse." He used to say, "He is not of us who is not merciful to our younger people; nor honours the old among us". So should one restrain his senses. The Prophet used to say that "every religion has a distinctive virtue, and the distinctive

virtue of Islam was Modesty", and also that, "Verily, modesty and faith are related to each other: when one of them was taken away, the other also was taken away". He emphatically said, "Whoever has pride in his heart, of the weight of an atom, shall not enter paradise." A man said, "But if one like to have good clothes and good shoes?" The Prophet said, "God is beautiful and loves beauty. Pride is rejecting the truth, and despising men".

The Lord Jesus said, "Blessed are the meek: for they shall inherit the earth. Blessed are the merciful:

for they shall obtain mercy. Blessed are the pure in heart: for they shall see God." The cardinal doctrine of Lord Buddha was that one should control desires.

In the words of Emerson the *Rig Veda* makes great havoc on the originalities of later literature. It starts with the secret of controlling the mind. And subsequently great philosophers like Patanjali and others clearly explain that secret.

The seventh *mantra* therefore advises spiritual aspirants to control the five senses, mind and will, and acquire power.

(To be continued)



THE SAYING OF MEHER BABA

In order to enter upon the divine path it is necessary to purify the mind, to abstain entirely from carnal pleasures or sense enjoyments, and to love truth. He is a real aspirant who escapes the snares of *Maya*, speaks the truth, holds by the truth, and seeks truth only.



*Sharing—The Human Way Out**

BY MALCOLM SCHLOSS (HOLLYWOOD)

IT was about midnight that I was awakened by what seemed like a series of footsteps just outside the cabin we were occupying in the Santa Cruz mountains in California. As I lay, quietly listening, the air seemed filled with the music of delicate bells and the sound of happy voices.

I suddenly remembered what I had said to my wife before we retired for the night. Apparently by chance—for the cabin was not ours—I had come across an old book on the lives of the saints, and from it I had rediscovered that this, the fourth of October, was the feast day of St. Francis of Assisi, in whose life and work we had both been keenly interested, especially in recent months. I had wondered how we might quietly join in commemorating his valiant spirit, and had even conjectured as to

whether we might experience some personal evidence of his continued survival, and of his beneficent influence. Now I had awakened as if to partake in a feast in his honour, celebrated by a host of invisible beings,—perhaps the very saints themselves,—the known and the unknown,—all of whom had ever been quick to recognize his virtues.

Then, suddenly, the thought came: "Suppose that *were* St. Francis, now, outside your door, come at midnight in his beggar's garb to ask for food and shelter?"

The thought had scarcely passed when Francis seemed indeed to stand before me in his rags, but it was not for himself that he pleaded.

"Feed my lambs!" was all that he conveyed, imploringly.

Strangely enough, I seemed to know what he meant. He had come as if to typify the

* *Note.*—This article, the author says, has also been accepted for publication by new American magazine "*To-morrow*".

hundreds of thousands of homeless men who were wandering the roads of this and other countries now in search of work that could not seem to be provided; men who would soon be facing the rigours of another winter without shelter, without food, without clothing. I could see them,—willing, yet refused; trying, yet perplexed; worn, yet courageous. I could fuel for them as the cold night mists seemed to close in even more completely around me.

"What can *I* do?" I asked, wistfully.

At other times, and under other circumstances, I might have known of *something* I could do. But now, having just come from New York, and having been left stranded in California ourselves, even our own immediate livelihood was a problem. A newly found friend had placed a cabin at our disposal for the winter, so we did have shelter. Neighbours on whose grounds fruits and nuts were rotting for want of purchasers had told us we could have what we wanted of these, so, for a time, at least, we had the basic elements of nourishment. There were enough dead trees in the woods to provide fuel

for little "Onward", the wood-stove of which we grew very fond in the winter months, enough, that is, until the rains came, for little "Onward" had a prodigious appetite, and it was only by dint of daily felling, sawing and chopping that I managed to keep a day ahead of our requirements. Besides, my wife was ill, and cooking, cleaning, washing, ironing and nursing, fell to my lot as well. So that, even given the best intentions in the world, my question was a legitimate one.

The "Poor man of God" smiled radiantly.

"Of yourself, you can do nothing," he seemed to answer. "But you can point the way. Tell them that there is enough food in every cupboard to feed one hungry man, at least once; enough clothing in every closet to cover one ragged creature, at least once; enough space in every home to shelter one poor wanderer, at least for one night."

There was no trace of condemnation in his attitude. There was sympathy, for all mankind. The "Poor man of Assisi" knew too well the

consolations of poverty to be concerned only about the poor; he was equally concerned about the wealthy, whose possessions cut them off, he knew, from so much that was finer than mere comfort and convenience.

And this was a time in the autumn of 1932, when the wealthy of today might well be among the homeless of to-morrow. Humanity as a whole had created this problem; humanity as a whole would have to solve it. No statesman alone could do it for them,—no economist. A great spiritual leader, like Jesus, might awaken in their hearts that love for one another which alone would lead them out of their dilemma, but they themselves would have to put it into action.

One might, of course, dismiss this story of the Poor Man's visitation as a mere illusion. One cannot so lightly dismiss the world

problem. The fact remains that in these recent years millions of men and women throughout the world have discovered that their cherished material security itself was an illusion. Some have come to understand that their true base is spiritual, rather than material; that the words of the Great Exemplar are something to be lived, not merely repeated; that He was not jesting when He said, "Your Father knoweth what things ye have need of, before ye ask Him;" and that there are times, such as these, perhaps, when the Father knows that we need understanding more than shelter, love more than clothing, compassion more than food.

For thousands of years we have made it our chief concern "to buy and sell and get gain". Perhaps the time has come to love and give and be free.



Spiritual Anecdote

BY DR. ABDUL GHANI MUNSIFF

THE FRONTIERS OF LOVE MEET,
THE EARTHLY AND DIVINE

ONCE Hazrat NIZAMUDDIN AUWLIYA, the famous Saint of Delhi, was attending a musical concert, and the singers (*Qawwal*) were regaling the audience with a feast of songs on Divine Love. At the height of the performance the Saint developed an ecstatic mood, and waving his handkerchief aloft, uttered the words, "Alas, I have not equalled the washerwoman's son in this respect." The disciples and the attendants around the Saint, out of respect for him, dared not question him as to the true interpretation of his words and the context referred to by him.

A few days later the great disciple Amir Khusrao, got an opportunity to tackle the Saint on the subject and requested him for more light on the mystery of the words uttered by him on the particular occasion referred to above. In pursuance of this request, the Saint

delivered himself as follows:—

A washerwoman's son doing laundry work to a royal household, fell madly in love with the princess without having seen her physically. The boy would pass his days in dreaming of the celestial beauty of the object of his love, and in consequence, the sole hobby of his life was to wash and iron the clothes of the princess in all manner of artistic and loving care.

For some time the boy continued nursing this love for the princess in secret, and the world around him had no inkling as to the agonies of separation that he was suffering in the inmost recesses of his heart. His health in consequence of this silent love for the princess began to show signs of deterioration, and ultimately the parents and relations of the boy were frightened out of their wits on coming to know of the true situation. It became a question

of life and death for them and the subject of a menial's love for the royal princess could neither be suppressed nor confessed. The washerwoman gauged the consequences of the news reaching the ears of the king. She therefore after anxious cogitation hit upon a trick which she thought would succeed in weaning away her son's love for the princess.

One day after returning from the palace, wailing and crying and with beating of the head, symbolic of great distress, she gave it out to the son the sorrowful news that the princess was dead. It was shocking news for the boy to hear, and when he realised it as to what it meant, he uttered a painful cry, and dropped down dead. Imagine the plight of the poor mother, and the climax of what fate had decreed for her. She never dreamt that the trickster would so cruelly be tricked in return for the well-intentioned purpose in view. The washerwoman did not find it expedient to share the secret of her son's death with any one else and consequently suffered all alone with no one to sympathise with her and soothe her.

One day on her usual visit with laundry work to the royal household, the princess very casually remarked saying, "O woman, of late I find your washing not very neat and tidy and it does not smell of love as usual." At this remark of the princess, the washerwoman could not control her hidden grief any longer and confessed to her the true lie of the situation. The princess heard the sorrowful tale very gravely and requested the woman to show her the place where her silent lover lay buried. One night according to previous arrangements the princess stealthily slipped out of the palace accompanied by the washerwoman. The sight of buried love kindled her latent flame. Miraculously the grave parted open and the princess interned herself therein alive.

The king was shocked to hear the astounding news of the princess royal's live burial and visiting with his courtiers, the scene of the miraculous happening, ordered the grave to be dug open again in order to ascertain the real fact. What an unforgettable sight it was that presented itself

to the eyes of the onlookers! They were dumb-founded to find the two lovers having coalesced by the force of cohesion and attraction into one body with only the heads showing separate. The king resigned himself to the situation and ordered the grave to be closed saying, "Whom Divine Love has joined, let no one part asunder".

* * *

After recounting this tale, Saint Nizamuddin remarked, "This type

and quality of Love we have neither for the Master (*Murshid*) nor the Prophet nor for God; otherwise we too would have realized the state of Divine Unity (*Wasl*)"

* * *

From the above it should not be surmised that the Saint had not realised the heights of Oneness with God. It was an euphemistic way of explaining the situation. The Sufi world acknowledges him (Hazrat Nizamuddin) to be perfect and God-realized.



THE SAYING OF MEHER BABA

Just as darkness becomes invisible in sunlight, so to those who are in the darkness of *Maya*, God, who is present in all places and at all times, is still invisible.



Dream Spot

BY MANI E. PAREKH

Shimmering waters, Oh, so blue, under a golden sky
White sails aloft in foamy depths,
Spirit free as the dancing breeze,
Fragrance enchanting the heart in its freshness,
Giving a deeper meaning
To a deeper life within,
Sands turned to an iridescent border,
Edging the infinite blue;
And the Sage dwelling in the heart of it all
A very heart of Man-God in that immense quiet pool.

Oh, could the spot be found,
The dream-spot of my heart?
I would cross wide spaces,
And fly across wide seas,
Nay, solar systems of endless trails
To go into that supreme place of Peace.

Tender light, soothing blinded vision,
And tired eyes of the Bound Humanity
Ever trudging painfully *down* to deeper and deeper abysses
Of *pain* and *misery*,
Appeared in the East a Man-God shedding a golden balm
Of Love and *healing*
Giving the great Quiet from the depths of the Infinite.
The great Quiet which is fountain of all
That *was, is or will be*.

Notes of music like stray moon-beams greeted the fragrant air,
Adding to its loneliness, an exquisite grace and beauty
And making it yearn and yearn for His *Living Presence*,
In the Heart of the great Living God
An ever-unfolding Perfection.



"The Sacred Symbol"*

BY MOTHER LALITA (MAUD JOHNSON)

UNDOUBTEDLY there will be great changes on the face of the earth and there will again be a continuous stretch of land uniting the eastern coast of Asia with the western coast of America and once more pilgrims may walk from the Himalayas to the holy mount Shasta and again find the healing lakes and waters hidden away in the western hills and mountain ranges. When perhaps again the bay of San Francisco will be a fertile and beautiful valley and the islands of the Angels and the Devils, both purified and cleansed by their dip in the sea, may again be mountain peaks and inhabited and surrounded by peoples praising and glorifying the Lord by their uplifted lives and by those who can see the plan and work in harmony with it. If Atlantis rises and connects the east coast of America with the west coast of Africa

or parts of Europe, there will no doubt be other great changes which we may, in our narrow and limited vision, not care to contemplate. Many predictions have been made, the most commonly heard one and most apparently possible, is the sinking of the Mississippi valley and the connecting of the gulf of Mexico with the Great Lakes. How wide that inundation will be or when this is to happen no one can tell, but that it will happen is not hard to believe. Earthquakes and disasters of all kinds are on the increase everywhere.

For the consolation of those who read we will state that it would be wise to cultivate a state of mind such as Emerson had, when on hearing someone say that the world was coming to an end at a certain date, said, "Alright, I can

* *Note*:—By special permission of the author, from her book "The Sacred Symbol", Published by the Order of Loving Service, Laguna Beach, California.

get along without it." To realise that you really are *now* living in eternity and in unlimited space and to make yourself a part and parcel of the One-ness of life, is to be freed from all pain and worry and anxiety. To realise that life is eternal makes it incumbent on one to learn how to live it. If it all ends in three score and ten years one might shift along any old way, but to live for eternity! That is a startling realisation. And one that each soul will have to face sometime, whether it be in ancient Mu or Atlantis or in our present civilization or *barbarism*, according to your view-point, or in ages to come and in a new era. This makes me recall a statement made by a prominent Japanese at a dinner in his honour, given in Paris after the Japanese-Russian war, in which the Japanese were victorious, if one really ever can be victorious in a war. Such must have been his thoughts when he said, "For centuries we have given you the best in art and science and you have called us barbarians, now we have destroyed a fleet and annihilated an army and you call us civilized." Those may not be the exact words but they convey his

sentiments.

* * *

Much depends on a good title for either a book or a moving picture, why not for a new era? The name "United States of the World" still has a suggestion of separateness. There would still be separate states held together by law. A *Kingdom* suggests unity

* * *

It makes no difference what you think, nor what I think, that does not change the truth in the least. The laboratory of Nature will prove what is really true and as the patient scientist and equally patient mystic and occultist, we shall all have to be patient, for the "mills of the Gods grind slowly", and a thousand years are but as a day. Eternity is a long time. And all durations of time are as nothing compared to eternity.

Science has too often placed itself and its discoveries for the use of the negative side of life. Let us hope that in the future it will confine itself more closely to constructive and humane inventions. The three—science, occultism and mysticism—

should unite in the humane purpose of bringing health, happiness and comforts to the human race. There is so much want and suffering everywhere. Why? The same sun shines as was shining sixty years ago. We have the same soil, we have the same seas and lakes and rivers. We are surrounded by the same health-giving, life-giving air. Why can't we be as comfortable as we were sixty years ago? What has made all this confusion?

* * *

Man has been given all the things on which to subsist, but he invents so-called luxuries which stifle his mind and crush his soul and then he blames the Creator for his woes. Had God made man a mere automaton minus free will, he might have gone on in harmony with the laws of life, but where is the joy of expression in a machine-made man?

Science sees only half the picture and because it sees only half of it, it misinterprets the other half. This is why medicine is so often a complete failure. It treats symptoms and ignore cause. And since it does not see cause it cannot find a cure and often prescribes or administers the

very treatment which is injurious to the patient. A doctor need never try to cure. He need only to find the cause of disease and remove it. Nature will cure. It is natural to be well. People seem to have lost sight of this fact entirely. Man has become so abnormal that he cannot recognize truth when he sees it.

* * *

We were taught to pray: "Thy Kingdom come, Thy will be done on earth as it is in Heaven." A prayer prayed long enough and sincerely enough will in time manifest in action and creation. It will manifest in *doing*. It is thus that prayer will remove mountains. It will help you to climb mountains. Constant prayer, unceasing prayer becomes state of being, condition of life. You do not need to wait for so-called death to make the Great Change. You can do it here and now. Make the Great Change here and now and you will never experience the pangs of death but will go on in Eternal Life whether in the flesh or out of it. It would make no difference to you. You would not care if you had a form or not. You would

care only for consciousness, God-consciousness. That is *Nirvana* and that is not annihilation. When the dew drop slips back into the sea it loses only its form, not its existence. It becomes the ocean itself. What is the ocean? Just tiny drops of water altogether! Not separate drops any longer but one harmonious whole.

* * *

Most people fail to understand because they make no distinction between the names "Jesus" and "Christ". He is not Jesus Christ, that was not His name, but He was Jesus, *the* Christ. Buddha's name was Siddhartha. He was Siddhartha the Buddha. Krishna's given name was Hari. The word Krishna comes from the Sanskrit word "Karsha" meaning to draw, and what has more power to draw than Love and if that Love be pure and Divine its power to draw is absolute. So the words Christ, Buddha and Krishna are Divine names. Jesus was His given name. He was baptized with the Holy Spirit, or Whole-Spirit, and became the Christ. That was immaculate conception. He was born of the Spirit.

The Madonna of the Immaculate conception has her foot on the serpent's head. She has overcome her lower nature. She is divine: In her the Christ is born and she has been baptized with the Whole Spirit and made her at-one-ment. Jesus' command was always, "Be thou made whole." Complete. A sphere, a unit, a uni-verse, or one-harmony, or one-rhythm. The Bible states, "Separateness from God is adultery". The atonement then, would be at-one-ment. The Hindus call it Yoga which means a yoke, or yoking, or joining to God. We must become a perfect sphere. "Be thou perfect even as your Father in heaven is perfect." Did you ever read Emerson's essay on "Circles?" A circle is a two dimensional picture of a three-dimensional sphere. A sphere is perfection, God-allness, and can expand to infinity. You must become a sphere and be able to radiate equally in all directions in space.

* * *

You know the best service you can render is to give light and bread and joy and how can you give light and bread

and joy unless you yourself have it? You live and serve to the best of your ability, but do not make the burden oppressive. Jesus says, "My burden is light." God does not ask the impossible. It is your own mind that creates dismal thoughts and grievous troubles. "Choose ye this day whom ye shall serve" and if you wish heaven or hell. Join the brotherhood consciously and then just live! If you join the brotherhood you have all the strength of their united souls back of you. And there is only one way to join, become one with the Father. How? Surrender self? That is man's greatest duty. His greatest joy. "He that loses his life shall find it." When you become one with the brotherhood you are, of course, one with all who are consciously there. All others are outside and toward them you become an Elder Brother, always ready to help and serve as needed.

* * *

There is a story which has been told from public platforms and given out as a scientific fact which I have had no opportunity of verifying scientifically, but which has a counterpart on the spiritual plane

and therefore rings true. It refers to what is known as a balloon spider. This spider spins a web which it rolls into a small ball and deposits it in a sunny corner. Here the ball expands with the heat and finally sails away on the air, with the ingenious spider clinging to it. He drifts with the breeze enjoying his free life. When he sees some object below him which pleases his fancy and he wishes to appropriate it, he spins a thread and drops down upon the object and then winding his thread up again, or making it mysteriously disappear as a spider seems to have the ability to do, he finds himself happily at home again on his balloon.

This is a pleasant picture of the spiritual counterpart, the spiritual experience of an enlightened or freed soul which has risen above earthly things and yet is in close enough contact to be of service and to make a light contact here or there as needed or desired. When contemplating this plane, common words or words in common use, take on new meanings. The word "Service" is such a word. It is

difficult to define the words or the exact condition prevailing on this more spiritualized plane. All things become merely Life, or Expression. One merely *is* and *does*. One does not think laboriously. Life just is. A wise friend used to say, "man is not the thinker, nor the doer, nor even the lover. He is just the is-er". Meditate on that statement. It is full of truth.

* * *

.... Did the Christ, or Buddha or any great soul waste His time fulfilling petty personal demands of other people? Is it best to listen to the Divine Voice or the personal wishes of other people? One must be able to enter one's closet and say, "At last, alone with God!" And one must be able to sail around the universe and still say, "Alone with God!" But be sure you lean on God alone. Don't fool yourself. Many like to quote, "Thou shalt have no other gods before me" and with a sly mental reservation add, "but I can have all I want after Him." Can you? If you become *one with* the Father, how can there be a before or an after? God is all in all! All there is! He is the Centre and the Circumference and all there is between. Krishna says,

"I am the beginning, the middle and the end of all things." You must stand at that Centre and you must expand even to the circumference—go even to the end of the endless. Then are you truly free!

Some fifty and more years ago it was felt to be a disgrace to any family to have a case of so-called insanity amongst its members either near or far. Later it became so common that it could no longer be just put aside and forgotten. People began to think about it. Doctors, humanitarians and serious minded people began to study it, to investigate it. Then it began to be called, not insanity but "A psychopathic case". People were no longer ashamed of it, but mystified by it. Of late years people are no longer ashamed of it, but rather proud of it. Many great souls are to-day in institutions of various kinds, waiting for their release, their day of recognition. Columbus was thought insane, Galileo was incarcerated and persecuted, the Christ was crucified, Joan of Arc is supposed to have had hallucinations. She was at first thought

queer, then glorified, then burnt at the stake and then sainted. Columbus was thought insane because he said the world was round. Galileo was tortured because he said the earth revolved about the sun. Both these statements have since been proven true. If any one at the present time makes an unusual statement he is immediately suspected and if after years of persecution, he at last makes good, then he is eulogized. Insanity, musical genius or literary genius, or artistic genius, or genius of any kind, invention, discovery, inspiration, all these things are related. They differ in kind and degree but what label is used depends much on the one who holds the opinion. The verdict depends much on the observer, not on the real truth of the matter. Who is able to judge righteous judgement?

* * *

.... New valuations will be placed on things. The mental science of the past will give way to spiritual understanding. The physical, material and lower mind have been uppermost, the higher mind and soul will be more in manifes-

tation and finally the Spiritual become more manifest. When body, mind, soul and Spirit become unified and balanced and working as one, we will have a glorified humanity. We will have peace, harmony, health and all that goes with the Kingdom of Heaven on Earth. Then all that has been hidden shall be revealed. And "the meek shall inherit the Earth". Even a material scientist has said that the greatest development during the next fifty years will be along spiritual lines. Truly, the light dawns.

* * *

.... Probably most students are familiar with Buddha's remark about the dew-drop as he contemplated its journey to the sea. He says, "how it must have longed to reach the sea." The every-present longing in the human heart to find its lost home, to find satisfaction, which it interprets in many ways, as desire for riches, health, fame, beauty, love of this one or that one, or love of art, music, science, travel; always seeking, incessantly seeking. This is the one great impulse of life, the main spring that is the cause of all action, even those

actions which appear to many as evil, the constant urge to attain. Like the dew-drop, from the day of birth to the day of death, he rushes wildly, on, seeking, always seeking, and at last he reaches the ocean and like the dew-drop he finds that he again has to go on and repeat the journey time after time, until he learns that the ocean he is seeking is infinite Love. When the dew-drop has learnt that it is always in that ocean of love, then it no longer longs to reach the sea, it does not travel with a driving desire to go on and on and on, but bubbles up in the spring; it glistens on the blade of grass; it mixes with the stream, the brook, the river; it jumps over the waterfall; it leaps into the air; it slips into the sea; it mingles in joy with other dew-drops; it is again caught up in a cloud through evaporation; it sails back to the mountains; it condenses into rain, snow, hail and again descends to earth to bring life from the skies to revivify the thirsty and begging ground. Its life becomes one ceaseless round of joyous service, having attained its oneness with All. And after ages of joy, after having

gathered to itself a multitude of experiences along the way, it finally rises to the next plane of life and starts another series of experiences, which will always be joyous if it retains its full memory of the real Ocean, the Ocean of Love.

So man incarnates again and again, going through life after life seeking and seeking. At last he attains. At last he slips back into that universal Ocean of Love, becomes one with All there is and comes back to this earth time after time in joyous service to bring life and Light to calling souls. After ages of that he, too, will evolve to a higher plane of expression and activity, but always in joy and realization. As Vivekananda said, "We are not going from bad to good, but from good to better". Man has to tread the path round after round till he has culled all the experiences of that plane and rendered all his due of service; then he goes a step higher. Like Holmes, "Chambered Nautilus" he has built himself chamber after chamber and shut himself from heaven each time with a "dome more vast" until at last he

is free on "life's unresting sea". I would say, life's endless sea, but in a constant state of rest and peace. Rest does not mean inactivity. The greatest rest comes from constructive action. It may be physical, mental, astral, spiritual or celestial and there may be times when the greatest, most important work is done in moments of utter physical stillness. One cannot judge from outer appearance.

If one judges by one incarnation, or three score years and ten, the vision is very limited, if by millions of years or ever recurring incarnations, the picture is quite different. If one thinks of ceaseless incarnations one may feel they are indeed travelling in circles as many seem to do in one incarnation, but if you learn to walk upward, that is, in a spiral, then you have evolved to higher planes. If you view a spiral from one side, it will appear as a zigzag line, but a circle appears as a straight line if at the level of the eye and on a horizontal plane. Hence it is said, progress is never in straight lines, but on a zigzag course; you go through the same routine of duties

day after day, but there are new experiences, new contacts every day, so you have not gone truly round a circle, you have described a spiral. You have gone up or down. If you learn to walk steadily upward you are being freed from incarnation unless you choose to come back for service.

When one rises to the spiritual plane and becomes able to function on the physical, mental and spiritual planes simultaneously, one also realizes how the astral or psychic almost fades out entirely, or becomes so illumined or elevated as to be merged into the spiritual. And then one also realizes how it is that when an *Avatar* reincarnates and dwells amongst men, He can wipe out ages and eons of time and destroy *Karma* to such extent that heaven is brought close to human experience and life. According to all signs the time is almost ripe for the reincarnation of such an *Avatar*. One always comes when the need is greatest and certainly the world is in sore need of the help of an illumined soul or the help of Ascended Masters at this present moment.

People everywhere are talking about peace, seeking peace and they find it not. Hundreds of movements are afoot to bring about harmony, but too many of them are leaving God out of the picture. Many are ready to grab an oar and to help to row the boat, but they have no certain captain. There is whole-hearted response to these movements the world round, but how uncertain these all are of the goal.

They have the energy, perseverance and patience, but they lack the true vision. Truly it will need the guidance of an *Avatar* to bring peace and understanding and light to this unhappy, troubled world. May He come speedily! All hearts are praying and longing. Surely he cannot delay long. The world needs Him terribly.

* * *

(To be continued)

*

Baba's Orders

BY DR. WILLIAM DONKIN, M.B.B.S. (LONDON)

ONE of the early experiences of a child going for the first time to school is that there are a number of irksome "must and mustn'ts," dignified by the name of rules. The aim of those in charge of the child is to educate him to become a useful citizen. With this end in view, rules and regulations, lessons and homework, sport and recreation, all the pleasant and tedious occasions of school-life, are made into a workable system to educate the growing child.

Now when we turn from everyday life to spiritual things, all of us, however old and wise in worldly affairs, are little better than children; some of us think ourselves rather wise spiritually, like an opinionated child who believes it knows better than its elders; but all of us, whether we think we are spiritual or not, are, in comparison to the spiritual state of a perfect Master, little better than simpletons.

Just therefore, as the physical child has a lot of trouble-

some rules which he must obey, so the spiritual child who joins a spiritual school, finds himself bound by many orders, as strict as any school orders. The headmaster, in this case, the spiritual Master, takes upon His shoulders the spiritual education of His pupil: it is a bargain sealed by the supreme and everlasting seal of love, in which both parties must fulfil their share. The spiritual preceptor takes infinite pains to order that specific instruction to each individual which will best answer his or her needs. It is, as Baba has explained, more akin to treatment ordered by a physician, which is prescribed to fit each special case; and Baba, no less than a doctor, expects that his instructions and orders shall be meticulously obeyed.

It may be of advantage to outline in brief the principal rules of this "Spiritual College" of Baba. First and foremost He demands exact and unswerving obedience of every order.

The individual instructions may be divided into three main categories:—

1. Discipline of selfish desires.
2. Exercises to centre the con-

sciousness on God or Baba.

3. Orders connected with Baba's immediate activities.

Under the first category are included fasting, diet restrictions, seclusion, silence, abstinence from lustful action, early rising, and strict curtailment of all luxuries. Such orders are given by Baba from time to time, either to all disciples, or to certain disciples for special reasons. Certain orders such as abstinence from lustful action, are permanently demanded of all disciples.

The second category includes such exercises as meditation of different types, which have been described by Baba in his articles in this *Journal* (*vide* issues from March to October, 1941). Such orders are always given individually to suit the needs of the disciple concerned.

The third category is that with which those who are constantly with Baba are most concerned. No regimental sergeant-major could be more strict in the compliance of his every order than is Baba over each detail of His activities. This type of order affords Baba daily opportunity to test the

character of his disciples. No one can mis-handle any apparently simple task such as the cooking of a meal, or the writing of a letter, without suffering a thorough reprimand from Baba for any mistake he may have made.

Should the disciple become upset at the correction he receives, there is then a further opportunity for Baba to stress the need for poise. He constantly repeats this practical testing of the poise of every disciple, in order to engender, a complete indifference both to blame and praise.

The above outline presents hard-

ly more than the barest outline of the types of instructions which Baba gives to His disciples. It does not in any way convey the two paramount features of life with Baba. Of these the first is the endless golden thread of His infinite Love woven into all His activities and orders, and the second is the vividness and freshness of His instruction: there is no dusty bookish atmosphere about Baba's teaching; it is a living vibrant reality, which stirs every disciple to the very depths of his soul. It is what is colloquially called "a real live show".



Give up Confusion!

BY ADI K. IRANI

"HE is an advanced soul" meaning he has the direct perception of things higher, remarks a friend of mine whenever he sees a man with cranky habits. As if habits, according to my friend, entirely proved the sainthood of a person, and according to intellectuals, took away the saintliness from him who did not comply with the man-made social triad of dress, manners and flippancy. What a contrast be-

tween a credulous and a self-made sceptic! One has superfluity of belief and the other suffers from overlearning.

Behaviour of a Saint will outwit the observation of a highly qualified psychiatrist, for a real Saint does have over-normal behaviour. Subjected to a closer scrutiny, a Saint can only reveal an incoherency of character on the surface,

while the causes that lead to his distorted movements would be far too difficult to analyse. For the commonly known insane the reason of madness is from a defect in brain or nerves or a deep-seated mental inhibition. He may have had a desire unfulfilled or suffer from a wrong done to him. Until the mad one did not get over the morbid impressions he could not become normal. The causes analysed and accountable for his insanity are in respect of experiences of the gross world and its objects. The symbols of sufferings giving rise to anger, hatred or revenge are gathered from the objective world and as such they afford a clue for the final analysis of the causes.

My friend is not a psychologist nor is he very analytical temperamentally. He simply believes in a synthetic existence of the world made by God; and the cranky behaviour of a person to have been graced by the Perfect Master. For all he chooses to believe he credits the Maker for His Creation and loves the Master for His Benediction. May he fail to grasp the true identity of madness, and fall

a prey to the critical discerning of an Illumined; he practises a virtue unmitigated by egoity or presumptuousness.

Saintliness is a quality and Sainthood is an experience. A seeker of Truth with aspirations for the unraveling mystery of the Ultimate has the qualities of a Saint in him. Direct perception of the highly vibrating worlds demarcates the Saint from being merely saintly. The behaviour of a Saint for appearance is abnormal. His actions may not confirm the normal conceptions of life and may suggest a deranged mind. For the psychologist it is difficult to understand. He can only observe the symptoms and in trying to trace the causes would arrive at a dead wall. Where are the impressions born of experiences from the gross world that are responsible for the incoherent behaviour of the God-mad? Where are the lines of sufferings and the wrinkles of pain that gesticulate his unfulfilled desires or his inhibited anger or suppressed passion? He has his movements admittedly slow, jerkingly fast, happily child-like and serenely

Apostolic. His is the world of sinless grandeur, divinely beautiful and ethereally supreme.

How could such a saint ever step the ladder of sinful deeds so religiously built up by sectarian divines and zealously guarded by their kinsmen-in-faith—the *Mullas*, the *Maulvis*, *Dasturs* and the *Bhatjis*? Could a mad or a *mast* 'tread beneath his feet, each deed of shame', and of his vices make a ladder to out-beat the claims of priestcraft and even defy the fair logic of psycho-analysts? No! It is unthinkable. Let the mad be utterly indifferent to his physical needs and yet keep a healthy body. Let him defy the elements by scanty clothing; and by very poor feeding enjoy the calmness of a Yogi. Let him flout all laws of decency and yet be respected by the majority of conscientious and God-loving men! Let there be no deed or a gesture to his discredit vouchsafed by anyone by any one for lack of religious morality. Let there be nothing that education, psychology, politics or economy point this man down for obstruction in their selfless duties of unending strategy for their very existence.

"The *mast* lives" says the University graduate, "and we have to struggle". "He is fed", echoes the advocate, "and we have to grab". "He is nursed as a child for his wants", snarls the landlord, "and we have to kick the labourers to fulfil their wants".

Which is easy and where lies the happiness? Why should a saint be accessible to the luxuries of life, which he does not enjoy? Has he no room in an uplifted world to live? Rather he left us alone to the practice of perjury even in a field of medicine like allopathy. Despite its chronic failures, it has the sway over army destitutes as a colonel on the battlefield of scientific warfare. How can a doctor believe to call a man without wine or woman, an intoxicated being, living in the 'fossils' of common men having the same cardiac? The thorn is not in the intoxication. He is truly God-intoxicated—or whence and where would he command so much love, respect and sacrifice from the God-fearing men of letters, law and wealth? The thorn is, because the *mast* lives happily. I wish it could prick the code of scientific

surgery and then its removal would be as easy as so many appendices; but alas, the truth is otherwise!

The saint's experiences are over-normal and the saintly qualities of a person by no means make him a saint. Qualities are displayed on a normal plane of consciousness. When they are pure and free from lust, anger and greed, they help the upward trend of the soul towards God. One who tries to see God is saintly. One who sees God is a saint. One who is one with God is a Perfect Master. The over-normal behaviour of a saint, is in respect of himself and his experiences of inner unfoldment. The over-normal behaviour of a Perfect Master is for the benefit of others. His unveiling of inner consciousness having been taken place, he came face to face with the infinity of God and plunged deep and wide into it, becoming one with Its existence. His soul became God. His mind transfused into universal consciousness, and his body became the incarnation of the Absolute in the state of a Form, for the useful approach of

humanity towards the unity of God.

My friend is very credulous and he can think of nothing but calling a man advanced—spiritually—where there is the slightest departure from normality. In truth, this is a confusion, but it He is open to criticism by his friends that benefits him to use head and heart equally well, and to judge rightly, whether a man is a saint or he is just saintly. There is no objective device to measure the weight of sainthood against the lightness of saintly qualities. If there was a doctor he would surely make the best use of it to weigh the credulity of my friend in favour of arguing it was ill-used. The amount of faith every man in the world has, with a little or more difference, is not totally absent, in one amongst millions. A farmer believes his neighbor to be honest and a judge believes his judgment true. The farmer's faith is simple and in simplicity there is so much of truth. Complications of thinking arise from too much learning that keep us miles away from truth. Little learning is not enough,

and the right amount of learning is ideal. With the reasonable quantity of education at a man's command, he can be useful to all; but if with so much of practicable knowledge there is a hypnosis of over-learning about anything and everything, it is dangerous. Advance of civilization has brought in division of labour in industries, and a departmental study in technics and sciences. The limits of scientific knowledge are so enlarged that a doctor can only be a psychologist if he gets an additional lease of life for a generation more to study. A psychologist professing to know much of things spiritual, on the dignity of his intellect, is a spiritual pigmy. The sooner he tries to unburden his 'self-imposed' greatness, the better would he be equipped to treat his patients of 'obsessions'.

My friend has come to make less mistakes in the practice of credulity. He has made an art of it. Dry argumentation does not satisfy him. Feelings and emotions are more important to feed his soul with a warmth of fresh fruits than the cold

'chops' of logic. He has become wise and uses his wisdom in a discriminate use of his quality of faith.

He says, "Confucius said, 'Truth may not depart from human nature; what is regarded as truth departs from human nature it may not be regarded as truth.' If there were saints before, there are saints now. If one saint is recognised, the unrecognised one is also a saint. Confucius adds, 'It is not truth that makes men great, but men that make truth great.' The world is not an argument or an inference from pre-conceived notions, it is a being. It has a body of earth we see and the seasons of heat and cold we feel. A gifted English author says, 'Reason is but an item in the mystery; and behind the proudest consciousness that ever reigned, reason and wonder blushed face to face. Nature is miracle all; the same returns not save to be different.' It seems that the incredulous logicians' need is just a little humility; their salvation lies in someone curing them of their swelled-heads from money and position."



Western Outposts for Baba

WILL BACKETT (LONDON)

*Excerpts from letters to an English disciple of the Master, from
Meher Baba's Western disciples*

*Extracts from a provincial newspaper
review of the "Perfect Master":—*

"THE way of Masters and Initiates in the East, though by no means unknown in the West, is still strange and incredible to most people; in this volume, we have a good description of this mystery. As in the Gospels, spiritual power was passed on from Master to disciple: in this special case, spiritual power was passed on from Masters to an acknowledged greater ONE.

A Perfect Master, we understand, is one who has realised and retains Divine Consciousness simultaneously with His human consciousness, a problem which has puzzled theologians through the Christian epoch, To quote Meher Baba:—

'The Perfect Master knows himself to be one with all the other souls in bondage, and although he knows Himself to be identical with God, and is thus eternally free, he also knows himself to be one with

the other souls in bondage and is thus vicariously bound. And though he constantly experiences the eternal bliss of God-realization, he also vicariously experiences suffering, owing to the bondage of other souls whom he knows to be his own forms. This is the meaning of Christ's crucifixion....'

A patient research among what must have been a huge pile of material, has resulted in a living and moving picture of the Master, and his social environment, which keeps the reader absorbed. You see him mixing with publicans and sinners; a friend of prostitutes, crooks and robbers, feeding the hungry and clothing the destitute, a healer, but always stressing the spiritual, and minimizing the physical. Thus he wanders over the world, regardless of crusty conventions, a Being of restless energy and loving power, "laying cables to the Unseen."

"I HAVE COME, NOT TO
TEACH BUT TO AWAKEN"
is his brief message, he indicates on
the little alphabet board he
carried. . . .

Those who have read 'The
Prophets of New India' by Romaine
Rolland, will find this book "The
Perfect Master" a good sequel. A
well written and thoughtful work
and a strange and fascinating tale."

A.A.C.D.

* * *

*From an Eastern State in
U.S.A.:*

"I cannot tell you what a
tremendous happiness it has
meant to me to see some of my
verse in Baba's Journal. As you
guessed, I felt that the poems had
been given me by Baba, and that
they were His. In sending them
out under a dedication to Him, I
was offering them back to their
beautiful source, as a token of
love and devotion. To have them
accepted for use in the Journal,
means to me that Baba accepts
my love for Him: My deepest
desire is to be of use to Him in
His great work, and, perhaps He
will let me help in this way.
Already it has brought such great
joy into my life.

At present I am going through all
the two years of the Journal, author
by author, in order to become
familiar with each person who
contributes. It is quite a wonderful
experience, and I feel there is so
much to learn. I always read
Baba's article when the Journal
comes, but do not get around to all
the others for some time. I will
have to admit that some writings
puzzle me—I feel a sincere desire
to express *something* back of
what is written—but the actual
expression is not clear. Perhaps
that does not matter. It is the
sincere effort that counts with
Baba and not the result. But when
effort results in a clear expression
as well, that is a true pleasure for
the reader.

Baba's articles are wonderful. I
have gone over them all twice, so
far, and constantly find new
inspiration in them. The other
evening, I read the two articles on
"True Discipleship" and the
"Ways of the Masters"—and it
was like having an intimate
private talk with Him. What a
blessing to have these precious
writings to refer to at all times.
They bring Baba very near

I hope you are both safe and well during these troubled times. How fortunate that you have Baba in your lives to help you through the trials that must be so difficult for people *without* that inspiration. Dear love to you and to all of Baba's group, who are dear to me because they are His

Sincerely,
"J."

* * *

From a London Business Man:

"I have found the Journal most interesting and enlightening, besides giving me so much food for thought and a certain craving to meet Baba. When recently reading an American book, "The Bridge of San Luis Reij" I discovered the following lines that seemed to me rather beautiful:—

'We ourselves shall be loved for a while, and forgotten. But the love will have been enough; all those impulses of love, return to the love that made them. Even memory is not necessary for love. There is a land of the living and a land of the

dead, and the bridge is love, the only survival, the only meaning'.

* * *

From an English Village:

"What a wonderful treasure to be in possession of the life-story of our dear Master. I am conscious of becoming daily more sensitive of His Divine Love manifesting in Oneness to All life, it is all so natural, beautiful and awe inspiring.

Surely such love must at last melt away all resistance in our hearts, that we also may become like unto Him. May I again express my deep gratitude and thanks, and if I have the opportunity of recommending the book 'The Perfect Master' which has been sent to our public library, it will be a wonderful privilege to do so ...

"Work is very uncertain, but I shall continue as at present, unless compelled by sheer force of outer circumstances to do otherwise. It is good at this time to feel the Master's Love and guidance ever present in our need. In His Love and service,"

Yours ever truly,
J. W.

*

Notes from My Diary

BY F. H. DADACHANJI

DURING the month of November, Baba stayed with the group in Karnatic District—at Karwar, Belgaum and Dharwar—a few days at each place. He also sent emissaries around in search of *masts* and himself went on short tours in Maharashtra and the Deccan, visiting Miraj, Sangli, Hubli, Bijapur, to contact some of these. In addition, Baba undertook another long tour to the South to have a personal contact with Chatti Bava, who was recently sent to his native place from Panchgani.

These *masts* and partially-advanced souls on the Path have a particular characteristic. Ever since their contact with Baba, they were always very happy to be near him and showed their ecstasy in many different ways with happy smiles, at times humorous words and other strange expressions. They had another side of their nature—of creating disturbance and annoying others when out of mood. The *mandali* in charge had

to tolerate and suffer quietly. During one of these strange moods, they would often run away and had to be chased after for miles and brought back. This was one of the hardest tests for the *mandali*. Baba would himself tolerate this and would require the *mandali* to do so, at all costs, upto a certain limit, so long as the presence of these *masts* near him was necessary. But when the work was done and they themselves showed an inclination to go, he sent them away to the places from where they were picked up.

Chatti Bava, who is a great saint and a splendid medium for Baba's work and the meekest and mildest of all these, had this particular trait of walking off long distances all too suddenly and had to be brought back by the *mandali* after miles of wild-goose chase. In October last, during Baba's stay at Panchgani, he resorted to this freak of mood much too often. Baba thereupon asked

what he wanted—to stay with him or to go away—leaving both to Chatti Bava's choice. Chatti Bava expressed a desire to go. His work by this time was done and Baba would have liked to keep him longer had he stayed willingly. But he let him go when he was so inclined. At the time of parting, however, Chatti Bava shed tears profusely which moved all deeply. It was a scene too touching for words. Parting with Baba after two years' stay with such close contact is painful. Much more is it so with advanced souls who see Baba internally, with the eyes of the soul. The Master who is fully aware of their pitiable plight during this difficult stage of the Path, knows that it is essential for their spiritual advancement and benefit, and helps them, suffering himself and also making the *mandali* suffer in serving these God-intoxicated souls. The physical strain it all entails upon the *mandali* could be judged from the fact that Baidul, who had been sent with Chatti Bava to see him safely off to his native place in the South, had a severe attack of typhoid on return to Panchgani, and escaped death

by the graciousness of Baba's kind affinity during the careful medical treatment of Dr. Nilkanth. Before he was completely all right, Baba took him once again on his long tour to the South to see and contact Chatti Bava again. It was during the heavy downpour of rains in that part of the South at that time that they were there, and to add to their difficulties, Chatti Bava had left the original place where he was left, and gone 12 miles in the interior. To reach that place, Baba and the *mandali* with him had to wade through knee-deep mud for miles under showers of rain. The work was done and they returned Panchgani in a condition too haggard for description. Indications of silent, patient suffering under these conditions of travel, scanty food available in such remote and out-of-the-way places, were distinctly visible on all. This is all a part of life with the Master whose years' silence and seclusion, could be understood from the work he does. The self-imposed deeds of service, cannot but be from divine urge of human service.

Another phase of the Master's

activities is to contact souls in different places, who have a keen longing for progress on the Path and who are truly desirous and deserving. They have all to wait, for a certain time for the Master's *darshana* and personal contact, and when the moment arrives, they appear suddenly. It so synchronises with his movement as to appear a mere coincidence, but mostly it is the case of a Master coming to a devotee when he is ready. Caste, colour or class prejudices have no place in such spiritual contacts. They come from the highest and the lowest rungs of the ladder in life—a prince or a pauper, a Brahmin or an untouchable, a saint or a sinner,—all are equal in the eyes of one who sees deep—deep beyond human sight and fathoms inwardly the potentialities of heart. Many such cases in the activities of the Master could be cited. Two interesting cases that recently occurred are:—

On the 26th of October—the day of his departure from Panchgani, Baba slightly relaxed his seclusion and came to the *mandali's* quarters for giving some instructions. On his

way back to the bus, prior to the start, the writer had the occasion to accompany him for a short distance on the public road. None crossed us on the road. But just near the bend of the road, a person was seen coming from the opposite direction, chanting some devotional song ecstatically. Seeing Baba, he stopped singing and with a naive smile tried to approach Baba. I had to warn him to keep at a distance since Baba didn't allow *darshana* during this period of seclusion. Baba had already climbed a few steps on the steep bend, but he stopped and let the person come nearer. Facing Baba, the person abruptly began to speak "*Ap Vishnu Bhagwan ke Avatar ho. Kripa karke muje Guru Bachan do,*" meaning "You are the great *Avatar* (incarnation) of God Vishnu. Pray grace and grant me the boon of a Master's Word for me to remember and repeat." Baba had that charming smile on his face that captivates all hearts and signed in silent gestures that the person was very lucky. Baba knew how he longed for *Vishnu Bhakti* (devotion and love for Vishnu) and gave

him his blessings. "*Hamara kam ho gaya*—my work is done," the man gratefully acknowledged Baba's grace, with a tear in his eye. His life's desire was unexpectedly fulfilled. It was a treat to watch the Master as the beneficent giver and the poor beggar as the happy recipient of a benign grace. A moment's silence and then just before parting the man uttered these words with the strange expression of one who has recognised something not easily discernible to human intellect and felt a deep joy. "*Yehan apki kisiko paechan nahi. Mayne apko dekh liya. Sache Vishnuka Avtaar paechan liya. Meri paechan ap bhi kar lo*" meaning "None knows you here, but I saw you and recognised at once and that you are the real *Avatar* of Vishnu. Pray do you look into my soul and ascertain this." To this Baba at once replied. "I know all. That is why *I came* to you here, now." The man seemed too happy for words. '*Hamari murad purt ho gai. Jay Vishnu Bhagawanki,*' meaning "My life's desire is fulfilled. Hail God Vishnu.' With these words he retreated with folded hands and reverential bow.

It may be noted that this was the same person who had crossed Baba's bus when he entered Panchgani on the day of his arrival there, and Baba had lightly remarked to the group, "He is on the threshold of the Path and has a keen longing for God..." He was daily seen walking on the public road at all hours, chanting some devotional songs. Even during the dark hours of the night his familiar voice could heard chanting songs in the same devotional spirit, unmindful of the grave risk surrounding him of walking alone and undefended from panthers and other wild animals that abound in these hills. The populace here know and take him to be a vagrant. But the Master knew his devotion for God.

* * *

Another similar instance of a soul in need contacted in Karwar may be cited. It is of a person who is a high government official. He was spiritually-inclined and held Saints and Masters in reverence. He had heard and read about Baba, but had not seen him yet. Coming to know of his august presence in Karwar,

he at once wrote to Baba asking favour of *darshana*. A reply was sent that his request could not be granted since Baba was in seclusion and saw none. But he persisted in his desire to see, if not Baba, at least one of his disciples and know more about Baba. This request was granted and he met one of the *mandali*—Dr. Nilkanth—with whom he had a long talk, during which many interesting things were explained. Those talks not only made a deep impression on him but aroused much interest. He was to leave Karwar for a few days, on duty elsewhere, and keenly regretted that a Master like Baba visiting the place could not be seen. Suddenly Baba sent him a message that he would be allowed permission, on the eve prior to his departure, at dusk, to see him just for a moment, on condition that no question be asked. This was all that the person longed for. Promptly at the time given he had *darshana* of Baba from a distance, Baba standing on the threshold of his room facing the main road and the official standing outside. He was also given some *prasad* (gift) by Baba which he

reverentially cherished. The moment of this contact and *darshana* had come to him quite unexpectedly and he was overjoyed.

* * *

For Baba's stay at Belgaum with his group, Her Highness the Ranisaheb Regent of Sawantwadi had placed her own residence at the Master's disposal. She had contacted Baba for the first time at Amboli—the hill-station of Sawantwadi State—in 1940, when Baba, at her invitation had sanctified her residence with his august presence. She had also placed her residence at Hindalge, a suburb of Belgaum, at Baba's disposal and he had stayed there with his group for a couple of days. This was therefore his second visit and stay at that place. In spite of her education, culture, and status in life, Her Highness has a reverential regard for saints.

* * *

MEHERABAD AGAIN

After nearly three months' absence, Baba returned with the group to Meherabad on the 28th of November. With his arrival here, the colony

once again buzzes with life and activity.

BABA'S SECLUSION

Baba's seclusion continues, with slight relaxation, during which he sees the group staying with him, mostly those who have to conduct and manage different departments of his work, for instructions and advice, etc., during certain hours of the day only. Otherwise, Baba remains in his room, alone, working spiritually for hours. During these hours of strict seclusion, very strict injunctions are given to allow none to trespass within a certain area around the seat of his seclusion, and special duties are assigned to select members of the group for keeping watch on all sides. It is truly a surprising experience of the group to see how the slightest oversight in this discipline, however unconscious, interferes with his work in seclusion and is at once noticed, and those responsible are called for explanation and warned to be more cautious and careful.

The Meherabad *Dhuni* (Fire)
lighted again!

After his arrival in Meherabad,

Baba one day instructed the *mandali* that the *Dhuni* (Fire) near his seat in Meherabad be once again lighted on the 12th of December, in the evening. This was an abrupt announcement and the *mandali* thought that it may probably be for the fresh downpour of rain which had this year failed, since similar incidents had occurred in the past when this *Dhuni* was lighted. Baba, however explained that it had nothing to do with rains this time, but it was meant for a certain definite purpose of his working which he didn't disclose. The *mandali* staying at Meherabad as also at different places were also instructed to observe fast on that day on one meal only, which they all did.

On the 12th of December exactly at 7 O'clock in the evening, the *Dhuni* was lighted by Gustadji in the presence of Baba and all the *mandali*. Baba who always remains in his room under the dome of the structure on the hill, had specially come down for this at the request of the *mandali*. The function was an informal one.

Whatever the significance of this function specially ordered

by Baba, it can be inferred that this had positively to do with some important aspect of Baba's work concerning world events at this crucial moment. The fire is symbolic of both light and destruction. The spiritual significance of lighting this fire here, just for that day, may be that of burning and destroying something significant, and the one thing that requires immediate eradication at this time is the burden of evil that has been causing mankind the suffering unparalleled in history. And once this is all burnt up and

destroyed, enlightenment and true understanding, which humanity so badly needs to-day, would begin to come. Let us all, therefore, wish and pray that the sins of the world arising out of lust, greed, avarice, hatred, etc., that have brought about the present chaos and suffering to mankind, be now burned and destroyed soon in the fire of Love that is being awakened in humanity, and of which this (function of lighting the *Dhuni*) Fire may be taken as a symbol.

* * *

MEHER BABA'S MESSAGE OF FAST AND MEDITATION

(For the period: From 1st January 1942 to 15th February 1942)

WITH the advent of the New year—1942—which is to be one of the most momentous years in the history of humanity as Meher Baba sees and knows, he has been pleased to issue a significant message for humanity. It is in the form of a special mandate to his own group of disciples and devotees, enjoining certain disciplinary fast on milk or milk preparations or on one meal a day, and meditation, etc., to be

observed during the first important period of a month and a half, commencing with the *1st of January* and ending on the *15th of February* 1942. Simultaneously he wants ALL who can, to observe fast and do certain meditation, as given below, during this particular period of great significance.

These simple disciplinary orders as are required to be followed from the 1st January to 15th February 1942, are:—

1. To observe a fast on *only one meal a day*. Tea or coffee may be taken twice, but no other drinks except water, should be taken.
2. To meditate on God, in the easiest way* one can manage.
3. To repeat in low voice, for half an hour daily the following line of God's 7† names:—

हरी परमात्मा अल्ला अहुरमज़्द् गॉड
यज़दान् हू

*Hari Paramatma Allah
Ahurmazd God Yazdan hu.*

Note—No fixed time for meals or for observing other orders is enforced. These may be observed simultaneously or separately, at any time, according to the convenience of the observer.



* For those who want something special for this purpose, Meher Baba has dictated a special subject for same—"The Divine Theme"—comprising in short the only knowledge everyone ought to have. This brochure could be had, free of charge, if required, on application to the *Publication Committee, Meher Baba Universal Spiritual Centre, 7-A, Plain Street, Bangalore, India*. Stamps worth only one anna may kindly be enclosed with the application to cover postal charges.

† These names are according to the different Religions. As for Meher Baba, there is only one Religion—of Love for the Infinite God.

Register of Editorial Alterations Vol. 4, issue 2

- Page 63, para 2, line 9, change jeopardising to jeopardizing
Page 72, col 1, para 1, line 11, change egoes to egos
Page 72, col 1, para 2, line 4, change egoes to egos
Page 80, footnote 1, line 3, change imprisioned to imprisoned
Page 80, footnote 2, line 3, change unconsciousness to unconsciouness
Page 82, col 1, para 1, line 3, change possesion to possession
Page 97, stanza 3, line 3, change abyces to abysses
Page 102, col 1, para 1, line 20, change wih to with
Page 107, col 1, para 2, line 4, change musn'ts to mustn'ts
Page 107, col 2, para 2, line 7, change opiniated to opinionated
Page 113, col 2, para 2, line 3, change what to if what
Page 121, col 1, para 1, line 21, change permisssion to permission