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MEHER BABA

JOURNAL



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'I have come not to teach but to awaken'



MEHER BABA

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Meher Baba *on* *The Circle*

AFTER several lives of search, purification, service and self-sacrifice, a soul has the good fortune to meet and get connected with a God-realised Master; and

Entering the Circle of the Master

after several lives of close connection with the Master and love and service for the Master he enters into his Circle. When the Master takes an Incarnation for work, he always invariably brings with him all who are in his Circle. Those, who have entered into the Circle of a Master, are the souls, who have through their efforts, acquired the right (*Adhikar*) of having God-realisation; and when the exact moment for realisation arrives, they attain the realisation, through the Grace of the Master.

All actions in the world of duality are prompted by sanskaras of duality. Consciousness of duality implies the working of the impressions of duality. These impressions of

Function of the Impressions of Duality

duality first serve the purpose of evolving and limiting consciousness; and then they serve the purpose of liberating it so as to facilitate self-knowledge or God-realisation. *The soul cannot attain the consciousness of its own unity unless it goes through the experiences of duality; and these experiences*

of duality presuppose and require corresponding impressions of duality.

From the very beginning till the very end, the soul is subject to the momentum of impressions, which constitute the destiny of the soul. These impressions are called Prarabdha Sanskaras. *The*

Prarabdha Sanskaras *Prarabdha Sanskaras are always in relation to the opposites of experience, e.g., the sanskaras of greed and its opposite, the sanskaras of lust and its opposite, the sanskaras of anger and its opposite, the sanskaras of bad thoughts, words and deeds and their opposite.*

From the stage of the atom, till the stage of the realisation of God, the soul is bound by the impressions of duality; and all that happens to it, is determined by these impressions. *When the soul*

Disappearance of Sanskaras *gets realisation of God all his sanskaras disappear. If he remains immersed in the experience of divinity without coming back to the normal consciousness of the world of duality, he remains eternally beyond all types of sanskaras. He does not have any sanskaras and cannot have any.*

But if the God-realised soul returns back to normal consciousness of the world of duality, he gets a universal mind; and in the universal mind with which he is endowed, he also gets super-

Yogayoga Sanskaras of the Universal Mind *fluous and unbinding sanskaras, which are known as Yogayoga Sanskaras. In the beyond state, the Master is eternally free from*

all sanskaras; and even when he is conscious of creation and is working in creation, he remains unbound by the Yogayoga Sanskaras, which sit loosely upon his universal mind. The Yogayoga Sanskaras merely serve as channels of his universal work; they do not form a restricting chain to his consciousness.

The Yogayoga Sanskaras are *automatic* in their working; all the specific contacts and links to which the God-man

responds in his working are ultimately based upon these Yogayoga Sanskaras. *These Yogayoga Sanskaras do not create a veil on the universal mind;*

**Function of Yoga-
yoga Sanskaras** *they do not constitute a cloud of ignorance: they only serve as a necessary framework for the release*

of definitive action. Through these Yogayoga Sanskaras the universal will of God is particularised in its expressions. Any action, which is released in the world of space and time, must be in relation to a certain definite situation or a set of circumstances; and there must always be some reason why a response is given to one situation rather than another and why it is given in one way rather than another. *The basis for the self-limitation of the actions of a soul, which is in spiritual bondage, is in his Prarabdha Sanskaras, which are binding: and the basis for the self-limitation of the actions of a soul, which is spiritually free, is in his Yogayoga Sanskaras, which are not binding.*

If the God-man were not to get these Yogayoga Sanskaras, while coming down to normal consciousness, he would not be able to do any work of a definite nature. *The*

**The Work of the
Master is Subject to
the Laws of Creation**

Yogayoga Sanskaras help the God-man to particularise and materialise the Divine Will through him, and to fulfill his Mission. The

Master is and knows himself to be infinite in existence, consciousness, knowledge, bliss, love and power and always remains infinite in the beyond state; but the work, which he achieves in the world of creation, is subject to the laws of creation and is, therefore, in one sense, finite. Since his work is in relation to the unveiling of the hidden infinity and divinity in everyone, and since the realisation of this infinity and divinity is the only purpose of the entire creation, his work is *infinitely important*; but when it is measured by the standard of results, it has to be, like any work, which is possible in the world, so much and no more.

But even when the work of the God-man is measured by the magnitude of results, the results achieved by the

worldly minded are mostly trivial in magnitude, as compared with the results achieved by the God-man. The greatest of souls, who are in spiritual bondage, cannot

The Scope of the Master's Work is Determined by the Yogayoga Sanskaras

even in terms of the magnitude of results, approach the achievements of the God-men. The God-man has behind his work the infinite power of God; while the worldly man is working with the limited power which is available to him, through his ego-mind. But sometimes even a God-man achieves some limited task and then winds up his incarnation; this is not because he is limited in his power, but because, *the work which is determined by his Yogayoga Sanskaras, is so much and no more, and he is in no way attached to work as such.* Having finished the work, which is given to him, by his Yogayoga Sanskaras, he is ready to be re-absorbed in the impersonal aspect of the Infinite; he does not tarry in the world of unreality and duality a minute longer than is necessitated by his Yogayoga Sanskaras.

Like the Perfect Masters, the Avatar also has his Circle. When the Avatar takes an Incarnation he has before him a clear-cut mission, which proceeds according

The Avatar and His Circle

to a plan: and this plan is always carefully adjusted to the flow of time. The process of the Incarnation of the Avatar is unique. Before taking on the physical body and descending in the world of duality, he gives to himself and the members of his Circle, special types of sanskaras, which are known as *Vidnyani Sanskaras*. The Circle of the Avatar always consists of hundred and twenty members; and all of them have to take an incarnation, when the Avatar takes an Incarnation. The taking on of the Vidnyani Sanskaras, before incarnating in the physical body, is like the drawing of a veil upon himself and his Circle. After taking an Incarnation, the Avatar remains under this veil of Vidnyani Sanskaras until the time, which has been fixed by himself; but when the appointed time comes, he experiences his own original divinity and begins

to work through the Vidnyani Sanskaras, which now have been *transmuted into the Yogayoga Sanskaras of the Universal Mind.*

The Vidnyani Sanskaras are, to all intents and purposes, like the ordinary sanskaras of duality, though they are essentially different in nature. The Vidnyani

The Nature of the Vidnyani Sanskaras

Sanskaras prompt activities and invite experiences, which are similar to the activities and the experiences caused by ordinary sanskaras; but while the activities and the experiences, caused by ordinary sanskaras have a general tendency to strengthen the grip of illusory duality, the activities and the experiences, caused by Vidnyani Sanskaras, systematically work towards the loosening of the grip of duality. *The logic of the working out of the Vidnyani Sanskaras necessarily invites the realisation of the oneness of existence; they are, therefore, known as a threshold to Unity.*

The members of the Circle remain under the veil of Vidnyani Sanskaras, until they get realisation of God at the time fixed by the Avatar; and after they get realisation

Fixed Time for Realisation

through the Avatar, the Vidnyani Sanskaras which they have brought with themselves, do not constitute a veil, but become the Yogayoga Sanskaras, serving only as an instrument for the fulfilment of the Divine Plan on earth.

There is an important difference between the Vidnyani Sanskaras and the Yogayoga Sanskaras. Though the Vidnyani Sanskaras ultimately work towards the

Difference between Vidnyani Sanskaras and Yogayoga Sanskaras

realisation of unity, they cause the experience of being limited, until realisation. But the Yogayoga Sanskaras, which come after realisation, do not in any way interfere with the experience of the Infinity, which is above duality, although they serve as instruments for enabling and determining the responses and activities in the dual world.

The working out of the Vidnyani Sanskaras contributes towards one's own realisation, while the working out of the Yogayoga Sanskaras contributes towards the realisation of others, who are still in bondage.

In the beyond state time, space and the whole world of phenomena are non-existent; it is only in the phenomenal world of duality that there is space or time or

The Beyond State the operation of the law of cause and effect. So, when the Master works in the sphere of duality for the upliftment of humanity, his work becomes subject to the laws of time, space and causality; and from the point of view of external work, he at times appears to be limited, though, in reality, he is all the time experiencing his oneness and infinity of the beyond state. *However, though he is himself beyond time, when he works for those who are in duality, time counts.*

The Master's universal work towards humanity, in general, is going on without break through the higher bodies; but when he works for the members of his Circle

Special Working for the Circle his action abides by a time, which he himself fixes with utmost carefulness and thought, for it has to be a precise and definite intervention

in the mechanical working out of their sanskaras. He works for the Circle at fixed times; therefore, those who, in following the instructions received from the Master, abide by the time given by him, have the benefit of his special working. From the point of view of the special task, which the Master sets before himself, time becomes an extremely important factor. The special working, which the Master undertakes in relation to the members of his Circle, not only touches and affects these members themselves but also those, who are closely connected with the members of his Circle.

The Circle constitutes the most important particular feature, in relation to which and through which he adjusts

his spiritual duty towards humanity; and this particular feature has come into existence as a result of close links and connections of several lives. Every Master has such a

The Master is not Circumscribed by his Circle Circle of very close disciples; but it does not in any way create a limitation to his inward consciousness.

In his God-state, the Master finds himself in the Centre of the Universe as well as in the Centre of Everything; and there is no Circle to circumscribe his being. In the infinity of non-duality, there are no preferences; the Circle exists only in relation to the duty and the work which the Master has undertaken in the phenomenal world. But from the point of view of spiritual work in the phenomenal world, the Circle is as much a reality as the Himalayas.

Meher Baba's Message

ON

THE SPIRITUAL SIGNIFICANCE

OF

THE PRESENT WAR

A NEW WORLD WILL EMERGE OUT OF THE PRESENT WAR

TWO kinds of forces are operative in the present war—(1) the forces which make for Love, Justice, Harmony and the well-being of mankind taken as a whole, and (2) the forces, which in alliance with narrow racial or national loyalties, work towards the selfish exploitation of others. This war is bringing vast amount of suffering and destruction to millions of people. But all this will not be in vain. *Out of this chaos there will emerge a new world of Freedom and Happiness and Understanding.*

WAR IS A NECESSARY EVIL

War can at best be only a means to an End; it can never be an End, in itself. It is, therefore, imperatively necessary for the War Lords to search their own hearts and to make sure that the Ends, for which they

are fighting, are a reflection of the Divine Plan which is to lead humanity to a *Spiritual Brotherhood, cemented by an inviolable sense of the Unity of all human beings, irrespective of the distinctions based on class, colour, nationality, race, religion or creed.* War-effort will be justified or stand condemned not by the *results*, which it produces, but by the Ends, by which it is inspired. The world has to face this war and go through its ordeal of fire, even at the cost of irreparable damage and unredeemable suffering; it is a *necessary evil.*

SPIRITUAL QUALITIES FOSTERED BY WAR

Even in itself, war is not an unmixed evil, since it calls forth and releases under the stress of imminent danger, much action which is regardless of

the limited self and which is inspired by the impersonal spirit of welcoming sacrifice and suffering for the safety and prosperity of fellow-beings. It is better that such unselfish action be released under the stimulus of danger than that it should not be released at all: *it is better that men should forget their petty selves under the pressure of a collective calamity than that they should be permanently encased in the ignoble pursuit of personal safety and in the ruthless attempt to perpetuate separative existence and interests.* War-effort generates and fosters many qualities of spiritual importance; it is, therefore, not altogether without spiritual significance, even when it is considered in itself. And when war-effort is forced upon a nation or a people for the sake of higher values and impersonal considerations of general well-being, it becomes not only spiritually defensible but inevitable.

DUTIES IN A DIRECT ATTACK

People ought to face the incidents of war with courage and equanimity in the faith that *no sacrifice or suffering is too much*

when the call of duty is clear and imperative. In the event of a direct and aggressive attack the clear duty of all is to *resist* it, even by direct participation in war, if there is no other alternative. But in offering such resistance they shall make sure that they are *prompted solely by the sense of duty* and that they have no hatred or bitterness towards the aggressor who is acting under spiritual ignorance. Further, they shall not be callous to the physical and mental suffering inflicted by air-raids or by warfare on land or sea. On the contrary, they shall *render to the wounded and desolate victims of war, every possible service*, according to their individual ability and aptitude.

ATTITUDE OF SPIRITUAL ASPIRANTS

As a rule, spiritual aspirants are indifferent to purely material well-being. They are prone to be indifferent to war as well as war-effort on the ground that most wars are actuated by purely material considerations. But it is a mistake to divorce spiritually from material considerations.

Material considerations do have a spiritual aspect and importance. Even spiritual aspirants, who are wrapt up in the super-sensible realities of inner life, can ill afford to ignore war, particularly when they are directly involved in it. *Spiritual aspirants take their stand upon the reality and the eternity of the Infinite Soul; it should, therefore, be easy for them to stake everything for the sake of a duty which springs from the claims of the spirit.*

TWO-FOLD FUNCTION OF MAYA

When truly understood, all conflicts and wars are seen to be a part of the Divine Game; they are, thus, a result of the Divine Will which finds expression in the world of Manifestation, through the help of *Maya* or the cosmic power which creates and sustains the illusory world of duality. The purpose served by *Maya* in the Divine Game is twofold: (i) it can be instrumental in *entrapping* the soul in the mazes of illusion, and (ii) it can also be instrumental in *freeing* the soul from the clutches of spiritual ignorance and bondage. *Maya* should not be ignored; it must be handled with

detachment and *understanding*. Wars are the working of *Maya*; they would be spiritually disastrous or otherwise, according to whether they are inspired by attachment or detachment for the creations of *Maya*.

INVIOLENT UNITY OF ALL SOULS

From the spiritual point of view of the last and the only Truth, all souls are, in their essence, fundamentally one. War cannot create any real cleavage or division between the people who are fighting with each other. The people of the warring countries seem to be different from each other merely by virtue of having different bodies and minds; but from the point of view of their souls, all differences are not only secondary but false. The spiritual unity of all souls remains inviolable in spite of all wars; and from the point of view of ultimate reality, it remains true that no soul is really at war with any other soul. *There is a war in different ideologies, and this war of ideologies extends to and involves not only the minds but also the bodies of the people; but the*

undivided and indivisible soul remains one in its unimpeachable and integral unity.

THE ROLE OF SPIRITUALLY ADVANCED PERSONS

The spiritually-advanced persons are alive to this Truth of the unity of all souls; and the role which they play in the Game of God, is necessarily determined by the spiritual understanding which they have. They perform their duty in co-operation with the Divine Will; and, *being in tune with the Infinite Truth, they are, in playing their part, not only free from all thoughts of selfish gain, but also from the reactionary feelings of hate or malice or revenge.*

THE NEED FOR EQUANIMITY

The soul remains untouched and unscathed by the loss and the destruction of material things and possessions; and death is only a gateway to further life. Those who would play their part in the Divine Game, shall remain unmoved by any bereavements or losses; and they shall also impart to others the spirit of cheerful resignation to the Divine Will. The un-understood sufferings of war will embitter many

souls; they need to be helped in the restoration of unassailable faith and imperishable sweetness of life. *Those who are initiated into the eternal values of inner life, shall bear the burden of dispelling unwarranted gloom and depression and cheer up those who are in anguish,*

HANDLING HUMAN SUFFERING THROUGH LOVE

In the hour of trial, let the thought of everyone be not for the limited self, but for others—not for the claims of the *ego-life*, but for the claims of the *Divine Self* which is *equally in all*. It is a mistake to ignore human suffering as merely a part of the illusory universe. *Not by ignoring human suffering, but by handling it with Creative Love, is the Gateway opened for Life Eternal; and not through callous indifference, but through active and selfless service, is secured the attainment of that transcendental and illimitable Truth, which is at the heart of the illusory universe.*

THE VALUE OF WAR IS ONLY PROVISIONAL

The last but not the least duty of those who would stand

by Reason and Love, is to see War as well as War-effort, in the right perspective, as being only the means for the goal of Peace and Understanding. It is not possible to justify war apart from the End which is sought through it. War does not stand justified merely by the spiritual qualities which it generates and fosters; these qualities can also be developed in times of Peace. *It is time that humanity is imbued by the spontaneous spirit of Love and Service, needing no stimulus of danger for the release of impersonal and unselfish action:*

PREPARATION FOR THE NEW
ERA OF TRUTH AND LOVE

Though it seems difficult, humanity has to emerge out of this dreadful war with unimpaired spiritual integrity, with hearts free from the poison of malice or revenge, with minds disburdened of the blows given or received, with souls unscathed by suffering and filled with the spirit of unconditional surrenderance to the Divine Will which shall ensoul and inspire post-war humanity. *In spite of its attendant evils, this war shall play its part in my*

Mission of helping humanity to fulfil the Divine Plan on Earth and to inherit the coming Era of Truth and Love, of Peace and Universal Brotherhood, of Spiritual Understanding and Unbounded Creativity.

Apropos of numerous inquiries from my followers, seeking guidance and instructions in the eventuality of the War directly and palpably affecting India, I have to call upon all concerned to go about their routine avocations, duties, and responsibilities, in a spirit of detachment, love, charity and hope, and to observe the following instructions meant for the category in which they are placed:—

To the Disciples—

1. They should be above party politics and should bear malice and ill-will towards none.

2. They should observe all the precautionary measures of War for civil population enforced by the Government of the day.

3. They should continue as usual discharging their special duties and work for my Spiritual Cause unless otherwise directed by me.

4. They should stick to their post and appointments

anywhere in India, under any trying circumstances, unless ordered by the Government to evacuate under emergency regulations.

5. They may undertake humanitarian and relief work of a non-sectarian character, without identifying themselves with any party or political organization working in that direction, and strictly within the scope of time and leisure left over after the performance of spiritual duties enjoined by me.

6. They should extend spiritual solace and comfort to the people within the area of their contacts and influence with a view to counteracting the panicky state of their mind.

7. Exceptional cases and circumstances, requiring readjustment of routine lives may be communicated to me.

To the Devotees—

A. Items No. 1, 2, 3, 6 and 7 (from above) apply *in toto* to this category.

B. They may adjust and arrange their family and business problems, as demanded by the urgency of the situation and local conditions.

C. They may undertake human-

itarian and relief work of a non-sectarian character and may if necessary join any party or political organization working in that direction.

In General—

1. They may join the A.R.P. and Home Guard Organizations of the Government and any such humanitarian activities undertaken by non-official bodies like the Red Cross Ambulance Society and the League of Mercy.

2. They may arrange their family affairs and business problems consistent with the urgency of the situation and in complete accord with the Ordinances of the Local Government.

3. They should undertake humanitarian and relief-work independently or conjointly with any sectarian or political organization of their choice.

In short, all should face the impending crisis, however painful and cruel it may turn out to be, with patience, fortitude and self-sacrifice, never for a moment forgetting the fact that the redemption of distracted humanity through Divine Love is very much nearer at hand than many care to believe.

*

Meher Baba

on

Violence and Non-Violence

We regret, through oversight, the unfinished copy of this article was submitted to the Press. Hence this Reprint, for the benefit of our readers, of the very same article from February 1942 issue, with the corrections in red ink.

—MANAGING EDITOR.

MAN has a tendency to cling to catch-words and allow his action to be determined by them almost mechanically without bringing his action in direct

Going Behind Words

relation to the living perception, which these words embody. Words have their own place and use in life; but if action is to be intelligent, it is imperatively necessary that the meaning, which these words are intended to convey, should be carefully analysed and determined. Among the words, which need this type of exploration, there are few which are as important as the words "Violence" and "Non-Violence"; they have a direct bearing upon the ideologies, which shape not only particular actions but also the entire tenor of life.

Spiritual life is a matter of perception and not a matter of mechanical conformity with rules, even when these rules are meant to stand for the highest

Spiritual Under- standing goes Beyond Formula- tions

values; *it implies an understanding, which goes beyond all words of formulations.* All words and formulations have a tendency to limit the Truth: therefore, those, who seek to bring out the spirit underlying these formulations, have often to launch upon a searching analysis of the formulated principles, and

supplement this analysis by constantly retaining touch with concrete examples taken from life. This is particularly true of those guiding principles of life, which are formulated with the help of the opposite concepts of Violence and Non-Violence.

The words "Violence" and "Non-Violence", are in ordinary references, applicable to such diverse situations in practical life, that no exposition of the issues involved can be complete unless it takes note of these diverse situations and uses them as a starting point. However, for the purpose of exposition, it is not necessary to exhaust numerically all the possible diversities, which would be covered by these words: it is enough to consider some of the most *representative* situations. The representative situations mentioned below, have been selected because of their capacity to yield abundant light on the fundamental values, which centre round the concepts of Violence and Non-Violence.

Situation. No. 1. Suppose a man, who does not know how to swim, has fallen in a lake and is being drowned and that there is near by another person, who is good at swimming and who wants to save him from being drowned. The man who is being drowned has a tendency to grasp desperately the person who comes to his help and the clasping is often so awkward that it may not only make it impossible for the drowning man to be saved, but may even bring about the drowning of the one, who has come to help him. One, who desires to save a drowning man, has, therefore, to render him unconscious by hitting him on the head, before he begins to help him. Striking upon the head of the drowning man, under such circumstances, cannot be looked upon either as Violence or as Non-Violence.

Situation No. 2. Suppose a man is suffering from some contagious disease, which can only be cured through an

operation. Now in order to cure this suffering man as well as to protect others from catching this infection, a surgeon may have to remove the infected part from his body by the use of his knife. This cutting of the body by a knife is also among the things which cannot be looked upon either as Violence or Non-Violence.

The Case of a Surgical Operation

Situation No. 3. Suppose an aggressive nation invades a weaker nation for selfish purposes and some other nation, which is inspired solely by the noble desire of saving the weak nation, resists this aggressive invasion by armed force. Fighting for such resistance in the defense of the weak nation cannot be looked upon as either Violence or Non-Violence, **but can be called Non-Violent—Violence.**

The Case of an Aggressive Nation

Situation No. 4. Suppose a mad-dog has run amock and is likely to bite school-children and the teachers in this school destroy the mad-dog, in order to protect the children. This destruction of the mad-dog does imply Violence but there is no hatred in it.

The Case of a Mad-Dog

Situation No. 5. Suppose a physically strong man is insulted and spat upon by an arrogant man who is nevertheless weak and suppose that the strong man, who has got the power to crush the arrogant man, not only desists from hurting the arrogant man but calmly explains to him the gospel of love. This action implies Non-Violence, but it is the non-violence of the strong.

Case of Non-Violence of the Strong

The *first three* situations mentioned above clearly bring out that the question whether a situation implies violence or non-violence cannot be decided except by entering into many subtle and delicate considerations (1) with regard to the diverse details pertaining to the situation and (2) with regard to the nature of the *motive*, which prompts action.

Need for Delicate Considerations

And the *last two* situations bring out that even where it is easily possible to say that a particular situation implies violence or non-violence, the violence or non-violence may be characterised by the presence of certain *other factors, which substantially give it a meaning, which goes beyond the ordinary meaning attached to these words.*

A detailed analysis of the case of the hit on the drowning man (situation No. 1) shows that though it involves the use of force without the prior consent of

Comments on the Case of a Drowning Man the person on whom it is exerted the force used is ultimately used with the motive of saving the drowning man.

The situation includes the application of force without the consent of the man against whom it is used: and in this sense, it may be said to be a case of violence: but the force is used *for the good of the drowning man* and not with any desire to inflict injury or harm to him; and in that sense, it may also be said that it is not a case of violence. In these *special* senses, the situation can be said to involve violence and non-violence respectively; but in the *ordinary* sense of the words, it cannot be looked upon as a case either of violence or non-violence.

The case of the operation for the cure of contagious disease (situation No. 2) is slightly different from the case of the drowning man. Here also there is

Comments on the Case of a Surgical Operation application of force (amounting even to the cutting of the affected part of the body); and the application of force is for the good of the person, against whom it is

used: but in most cases of such operations, the patient gives *his prior consent* for the application of such force as may be necessary for the execution of the operation. Further, the operation is intended not only to protect the patient himself from the further ravages of the disease, but is also intended to protect *others* from the spread of infection. The application of force here springs out of the motive of doing unmixed good both to the patient as well as many others who might come into contact with him. Since

no harm or injury is intended, the application of force in this situation does not amount to violence, in the ordinary sense: and it also cannot be adequately looked upon as non-violence, since it is a clear case of cutting a part of a living body.

The case of fighting with an aggressive nation (situation No. 3) is also very interesting and instructive. Here the fighting which is involved in offering resistance

Comments on the Case of an Aggressive Nation

to the aggression of the nation with no selfish motive or personal interest but solely with the purpose of defending the weaker nation may entail much injury and even

destruction upon the aggressive nation: and the use of force is not only without the prior consent of the aggressive nation against which it is used, but it is definitely *against its deliberate and conscious will*. But even in this situation, we do not have a clear case of violence, since in spite of the injury and harm involved, the application of force is not only for the good of the weaker nation, which is its victim, but is also, in a very important sense, for the good of the aggressive nation itself, because through the resistance encountered in its aggression, *it is gradually cured of its spiritual weakness or disease of having a tendency to invade and exploit the weaker nations*. This violence is really not violent and so we call it non-violent—violence.

The case of fighting with an aggressive nation (situation No. 3) is in fact very similar to the case of the operation of infected part. In the case of fighting with the

Comparison of the Case of Aggressive Nation

aggressive nation the good of the weaker nation appears to be the primary result and the good of the aggressive nation (against

which force is exercised) appears to be a secondary result: and in the case of the operation, the good of the patient (against whom force is exercised) appears to be the primary result and the good of others appears to be a secondary result. But this is only a minor difference and when the two situations are carefully analysed and compared, it is found that they both

equally promote the good of the target of force as well as many others involved in the situation.

Defending the weak is an important form of selfless service and it is a part of Karma-yoga; and use of force, when necessary for this purpose, stands completely justified as an indispensable

Defending the Weak is a form of Self-less Service instrument for securing the desired objective. But any such fighting which may have to be undertaken to defend the weak must be without any selfish motives or hatred if it is to have unalloyed spiritual importance. *It resembles the case of a man defending a woman who is being attacked by another man for vile purposes thus saving the woman's honour and life, and correcting the attacking man by punishing him and making him repent.*

The case of destroying the mad-dog (situation No. 4) is definitely a case of violence, but it is justified because there is no hatred in it and because it is intended to

Comments on the Case of a Mad-Dog and the Case of Non-Violence of the Strong promote the greater good of the children, who would be attacked by the mad-dog. The case of the strong man, who gives a sermon instead of seeking revenge (situation No. 5) implies non-violence: but it is not a case of inaction. It neither implies passivity nor weakness but strength and true creative action of an impersonal nature. It is non-violence of the strong.

The detailed analysis of the above diverse situations as well as their mutual comparison bring out the fact that

Spiritual Understanding is above Rules and Requires Application of Divine Love questions concerning violence or non-violence, their justification or otherwise and the ascertainment of their true value or lack of value, cannot be decided by any formal enunciation of a universal rule. They involve

many delicate spiritual issues and implications: and a right understanding of the status of violence and non-violence in the scheme of spiritual values, requires a true

perception of the meaning of the purpose of existence. Action, therefore, should not be governed by means of any slogans (howsoever high-sounding) **based upon** the incomplete and insufficient ideas of mere violence or mere non-violence; it should be a spontaneous outcome of Divine Love, which is above duality and of Spiritual Understanding, which is above rules.

What is Love?

BY WINIFRED A. FORSTER (HERTFORDSHIRE)

"THE true understanding of Love is in the growth of consciousness of many of its various aspects as they open out to tender loving hearts that receive and respond, and are ever eager to pass it on lovingly to others who need... Love is above all, and always triumphs."

These words were written in a letter from the living Master of truth, Meher Baba, whose supreme way is the way of Divine Love. What does the world need more utterly than this? The only way in which we can keep our sanity in the midst of the horrors which are being hourly perpetrated in these days, is to hold on to faith in Love. We cannot understand how and why such terrible torment, such unrestrained wickedness is allowed to pursue its course, leaving a trail of ghastliness which baffles the mind and horrifies the heart unutterably. These things have reached their crisis, the world cannot hold more of them if it is not

to become a perpetual inferno. And what is there that can really and truly counter-balance this state of things except an omnipotent Power?

Love can mean nothing to us unless we can believe that its power is above and beyond all evil.

To have true faith does not mean that we must dope our sense of justice, close our eyes to the horror of power combined with cruelty, and refuse to admit the necessity of suffering. It means having faith in a power which allows of no final and inevitable evil, and is able to transmute all its results. Our reason doubts this possibility, our intellect questions how it can be done. We want to understand before we can believe; it is natural that we should. This is where faith comes in, where faith is put to the test; and in such times as these the test is severe. We must realise that we cannot fully understand universal happenings any more than

the events of individual life, while we are limited to the functioning of a finite mind. No one can see behind the mask of another's personal condition into the real state of the soul, except one who has infinite mind.

"Let not your heart be troubled; ye believe in God: believe also in me," are the words ascribed to one who fully knew what suffering meant, and accepted it to its extremity. We are inclined, to imagine that such a person cannot know what suffering is, as we do, from the human stand-point, because of the infinite powers possessed by him. The full comprehension of the state of one who has both infinite and human consciousness is impossible except through first-hand experience, but Christ-consciousness comprehends all human states, and suffering is always endured by those who try to save humanity. The very fact of our consciousness being confined to our physical awareness prevents us from entering into the universal conscious experience of either joy or suffering. The joy Christ points to is the conscious union with God. The suffering Christ bears is the

agony of the sense of separation which He shares with the souls who are in the darkness of ignorance. It is through the human aspect of God that we come to understand the divine aspect, and we could not realise divinity ourselves, apart from our human experience. That is what we do not understand at first. We incline to think that divinity is so aloof from our restricted, and often sordid lives, that it can have no real knowledge of such a state, much less of the details of such a life.

The infinite is separated from the finite by a gulf, the gulf between time and eternity, and the Creator, although in creating His universe He puts His own life into every atom of it, only realises Himself completely *in* that creation when man crosses the gulf and returns to the Father, God. Until this return journey of the individual soul is complete, there is only partial consciousness of its divine origin. Every soul comes forth from God, every soul will finally return, but with a difference. Having gained consciousness in evolution, after seeking throughout

the ages for its source, for knowledge which is the light of truth, the soul enters into full self-consciousness of the Divine, and finds that it is itself one with divinity.

The darkness which the human soul experienced was the separation from the light of truth. The finding of truth is the finding of light, of peace and joy everlasting. The way to the finding of this light and joy is Love. Love is the way because only in the fire of Love can the veils of ignorance be gradually removed; only in the fire of Love can the limitations of the self be lost; only in the fire of Love can the dross which has accumulated through the ages around the soul be burnt up; only in the fire of Love can the heart expand to its full limits and overcome the bindings of the mind; only through the fire of Love can the knowledge of divine wisdom fill the heart and flood the mind; only in the fire of Love can the vessel of man's heart become purified enough to reveal, and not to obscure, the light of Love. Love is the way to life eternal because it has the power to overcome all lesser things, to pene-

trate into the darkest depths, to illumine obscurity; Love is the way to truth because it alone can bear to suffer the loss of all else but the truth. Love is the way to God because it alone can burst the bonds of egoism and finite consciousness, and take the great leap into the arms of God.

We have to realise the absolute necessity of pure Love. Humanity is in an ever-becoming state; souls are at different stages in consciousness and experience. The impersonal aspect of God is that of which the human mind cannot truly conceive. The Supreme Impersonal is beyond all finite conception, beyond all duality, and transcends all opposites. The Perfect Master has completed the journey and returned through all the stages of evolution in his Divine Origin, having attained full consciousness. Human evolution is behind him, he knows all, and the Perfect Master's mind experiences the whole universe, because his consciousness is infinite. Yet, because he has retained human consciousness as well, he appreciates the smallest details of earthly

life. The resources of the whole universe are at his command, because it is the Will of God that all things should be under his direction.

How can the ordinary mind conceive of this? We can try to understand, and in so doing we draw nearer the truth. He encourages us to try because even when we have met him in life we have so much still to do to become worthy, trusted servants and friends of his, and fulfill our own lives. Following a Perfect Master is no more easy than ever it was. But again, it is through Love that we can learn, and that we can approach him. His love draws out and inspires and increases our own. Our love helps him in his super-human task. Cooperation between human and divine is essential for the establishment of the Kingdom of Heaven upon the earth. We cannot do without the Master and the Master cannot do without us. We have to awaken to our own destiny, and the only way we can find a real purpose in life is through Love. Apart from Love, life has no ultimate purpose. That is why the Perfect Spiritual

Master says, "Get rid of aimlessness in life . . . Love me and think of me as much as you can... In loving me you are loving the whole of the world." We have in these days sufficient demonstration of the fact that life is not worth living for the sake of power only. Power has no value at all apart from love. The evil in the world demonstrates that clearly. By Love alone can the world be saved, and the world is now on the very brink of the abyss of darkness. If Love does not exist behind all evil and death, there is no hope for the world, no future for humanity.

We have to realise that fact. By nothing but Love can humanity achieve a life that is worth living. If Love cannot rebuild, humanity cannot be saved. Nothing could ever dispel the universal nightmare through which humanity is passing if Divine Love did not exist, and if man were for ever to remain in ignorance of it. We have read, "Be of good cheer: in the world ye have tribulation, but I have overcome the world." There is no meaning at all in these words if there is no "end" worth

living for. What that "end" is we cannot fully know until we reach it, each individual for himself. And we certainly cannot understand all the ways of Love, but we can have faith, and that faith is everything. "A beam in darkness, let it grow." Faith comes from the Divine within our souls; however much buried and hidden they are beneath the experiences of our earthly lives, the Master of Love can see them, and it is because not one of them must be "lost" that the personal aspect of God exists.

Let us not confuse ourselves unnecessarily on this point. The personal aspect of the Impersonal Infinite God is He whose mission it is to come in human form at the periods of history when a fresh outpouring of Infinite Love is absolutely essential for humanity's further evolution. He comes in accordance with the Will of God to speak the Divine Word of the Will of God, and to manifest in so doing, the truth. This manifestation of the Divine Will has to take place through the medium of the supreme Perfect Master, the *Avatar*, and he is the same Infinite Being, who comes

again and again, at different stages of evolution to reveal man's true self, to show him the way to truth, and awaken him individually and collectively to knowledge of his true purpose in life. *This is Love*. The *Avatar* is the total incarnate expression of Infinite Life, that we call God, and his work is to dispel the spiritual ignorance which envelops humanity, and he carries his divine mission a stage further at each of his re-appearance.

To say that we can fully realise God for ourselves without his aid, is ignorance. We cannot cross the gulf between the Finite and the Infinite without aid, and it is the *Avatar* himself who reveals to us how the step from temporal into eternal life may be taken, and why no one can take the final step unaided. We may reject him and his advice and teaching. There is no coercion in Love; only, as he says, it can be awakened. And it is only because the seed of true Love is buried in the hearts of men and women that it can be awakened, and grow from strength to strength. The Master encourages and feeds

what is already there; he does not impose anything from outside; it is all within, he insists. "The Kingdom of Heaven is within you," is re-expressed by the *Avatar* of to-day; he says, "The Supreme Soul, God, is nowhere to be searched for. He is very near you; He is with you: seek Him within." "God, the Real Beloved, is ever ready to enter your house, the mind, but He cannot because it is occupied by your numberless unreal beloveds, desires and, there is no room for Him."

Shri Meher Baba maintains that for man to function harmoniously, the activity of both head and heart must be developed and balanced, and to facilitate this he meets the needs of the intellect by giving clear expositions of the subjects which most deeply concern seekers after truth. In order to fulfill the requirements of those who wish to meditate he has provided a series of articles on "Types of Meditation" with the practical purpose of lessening "the probability of any disturbances arising out of irrelevant thoughts." Spontaneous meditation becomes impracticable, he says, if

the subject matter is vague or unwieldy; on the other hand, if the subject-matter consists of a brief exposition of the super-sensible truth, irrelevant thoughts are extremely improbable. He therefore sets out a concise exposition of the divine truths, comprising the whole story of Creation, a complete account of the path and the goal of self-realisation. This re-statement of the facts of evolution and its purpose direct from a living Master, whose vision embraces the whole universe, and the divine plan for humanity, is indeed a rare opportunity.

Those who have already made a personal contact with Meher Baba, and felt the touch of pure Love at first-hand, feel the impulse to pass it on to others, that all may share in the experience of experiences, which is so hardly won. This meeting with one in whom pure Love is entirely unimpeded in expression is a great challenge; it is indeed the greatest of all opportunities, for the Master demands "the highest of which the individual is capable, and the highest is known not to the individual but to the Master, who sees not only the

limited ego but Himself within." To him there are no secrets, the mind and heart of each one is as an open book, yet none need fear, for Love understands all and helps all, even though the help may not be consciously realised until long afterwards; "that it does happen is the important thing," as Meher Baba said. In describing the effect upon a certain man who had met Meher Baba for the first time, one of his disciples wrote: "The inner upheaval changed the rhythm of his breathing, which became deep, slow and quiet. The profound commotion within showed in his face, his heart and mind found renewed harmony... When Baba unlocks the door, he shows no new device, but full growth starts on another plane of consciousness. The right attitude in meeting a Master is to meet him with open heart. That is the point where deep need calls for help. Baba never fails to help; one may realise it at once, sometimes later."

Love is that by which one comes to understand beyond the confines of the intellect. "It is pure Love that makes one understand", says Baba.

Thus it is through the awakening of pure Love in the human heart that men and women come to recognise the divinity within. This Love has to go through many fiery tests and trials in the process of becoming perfected, and the Master fans the flame by his personal care and guidance, leading the pupil nearer and nearer to the Source of Light, and helping him to realise that "Love is always the same and knows no separation." And as the pupil comes to trust his Master more and more, his faith grows and his fear lessens, for "perfect Love casteth out fear." And in this exquisite relationship gradually the hidden soul emerges; the timid find new strength, the dominating and proud are humbled, the strong become tender, the hard and cruel are sent through the furnace of remorse and purification. However long it takes, the patience of Love is never exhausted. He does not only bring peace, but a sword, the swift sword of the Spirit of Truth. But true Love is ready to meet all occasions, and all methods are open to him for meeting human need.

When life has lost all meaning and all joy, it can become worth living for the sake of Love. Of what else can this be said? Love does ask us to have faith, however hard it is. He understands that until the door of our heart is unlocked and fully opened, we still have doubts. "One day you will see me in there," he says, pointing to the heart, "and then all doubts will go". To one who despairs in life he says, "Your life is worth living now, for my love. I do know, even if you do not... Remember, Love is above all and always triumphs."

As the outcome of spiritual relationship such as this, we may become channels for the conveyance of pure Love wherever we may be placed, whatever our personal condition. Divine Love is the only thing in the universe which can say to the human being, lost in the mazes of the phenomenal worlds, "I am always with you, taking care of you: wherever I am, wherever you are, I am with you helping you." There is no greater simplicity than that of pure Love; and in human form, walking in our midst, there is

nothing which can so deeply touch us, stir our inmost being, and bring home to us the eternal truth, for which all men throughout the ages seek. It is the same truth, revealed anew, according, to the needs of humanity, at the particular age it has reached. The Master of Love denies no one, for his resources are eternal and his treasure is for all who will, receive. "The wonderful experiences that come to those who tread the way of Love are so many openings of the veils that keep one in the darkness of ignorance and devoid of Love." So he wrote to one who came to him after many years of struggle and seeking. He provides the focus-point in the diversity of the universe, around which we can reevaluate all our experiences, and towards which all our thoughts may be directed without fear; for, "in loving me you are loving the whole world."

A true teacher never does anything for a pupil which it is essential he should do for himself. The Masters of Wisdom never do anything for any person which would lessen his integrity. Allegiance to a Master of Truth demands the

greatest effort, endurance, and persistence. The Master does not interfere with the working of the law of cause and effect, which exists for the very purpose of enabling the individual to discover for himself the great principle of Love behind the universe.

Let us reassure ourselves that, in spite of all we see in the world, Love has not abandoned humanity, and it is not doomed to perpetual darkness. The supreme exponent of Love is in our midst, the forces of light will prevail and overcome those of darkness. Let us have faith; Love alone can resurrect and Love alone is above all. "The whole creation groaneth and travaileth," and indeed it is true, but it is not for nothing. We cannot understand all

at present, but we can trust, in spite of all, that the crucifixion of humanity is not its end, any more than the crucifixion of Christ ended His love or His life. That life is eternal and upon it our life depends. "When, from the depths of the heart, man desires something more lasting than wealth, something more real than material power, the wave of destruction will recede. Then peace will come, joy will come, light will come....(The breaking of my silence—the signal for my public manifestation—is not far off.) ...I bring the greatest treasure which it is possible for man to receive—a treasure which includes all other treasures, which will endure for ever, which increases when shared with others. Be ready to receive it!"

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THE SAYING OF 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*.

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*Our Endeavour Towards Perfection**

BY C. V. SAMPATH AIYANGAR

THE next *mantra* is the eighth, and a very important one. It is this:

"If you have developed your powers by the practice of the eight means of *yoga*, do good to humanity. Or else you would have lived in vain."

We were told that we should subdue our senses by controlling our mind. How to effect this very difficult thing?

Satvika knowledge is thus described in the *Gita*: "That by which the One Indestructible is seen in everything, undifferentiated in the manyness, is *satvika* knowledge." Evolution is the path that takes us to Truth, *i.e.*, unites us to Truth. Union is therefore the essence of evolution. The knowledge that promotes union will alone help us in going straight on the Path. That is progress and

spiritual happiness. That is what in Ethics we call Right. That which hinders union and promotes disharmony is what is called Wrong.

There are two *Purushas* in the world—the Perishable and the Imperishable. All beings are the Perishable and the *Kutastha* is the Imperishable. *Kutastha* is the Mayic Universe containing the endless seed of *Samsara*, This is called Imperishable as it persists till the 'Union'. Manyness is the essence of the Imperishable *Purusha*, covered by *Maya*. But there is another *Purusha* called the *Purushottama*, the Immutable *Ishwara* pervading all the three worlds. That is the One. Union with this One removes all delusion (*Gita* XV). Divine qualities promote harmony and lead one to Oneness. The *Gita* calls them

* Continued from December 1941 issue.

Daivi Sampat. Wicked qualities (*Asuri Sampat*) hinder progress, and the *Asurika* suffers in the whirlpool of *Samsara*. The idea of manyness can be removed only by severe struggle against manyness. Individuals should fight Kurukshetra every moment of their lives, and this alone will lead one to the heaven of Peace. "And he who serves Me with deep, unshakable devotion," says the Lord, "will cross the *gunas* and become fit for becoming *Brahman*."

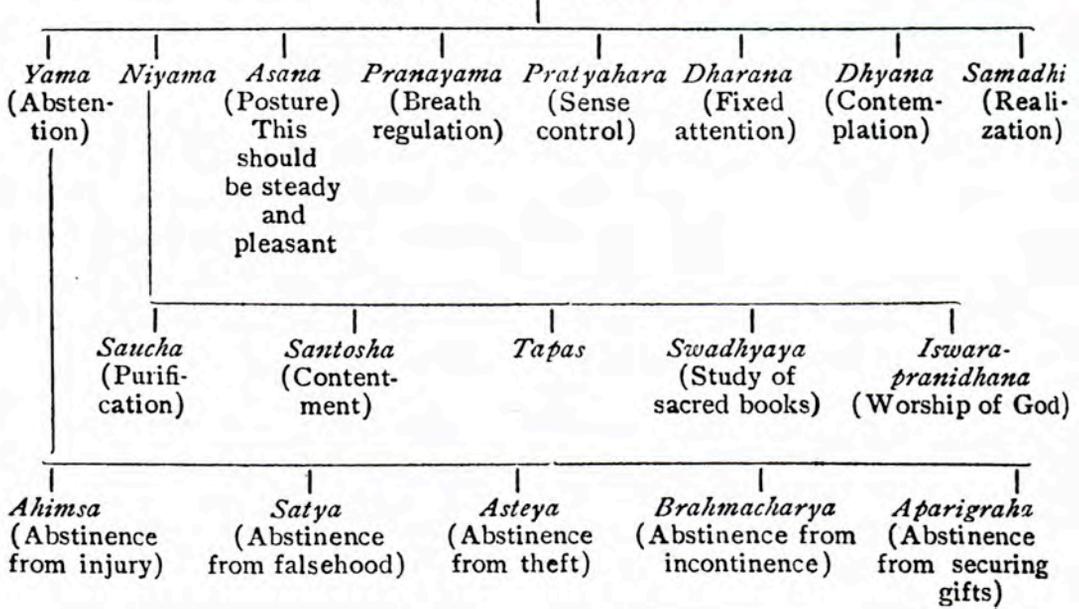
I used the words happiness and progress. Occidental philosophers could not understand what true happiness is. The reason is that their ethics is not based on a true conception of Religion—they divorce ethics from religion. Indian *Rishis* founded a religion which has withstood the criticism of ages. It has its physical, ethical and psychological side—it is complete. The spiritual aspirant is directed to carefully attend to the simultaneous development of all these three sides of Religion. The secrets of spirituality are revealed only to him who develops in a particular

manner, enjoined by the hoary *Rishis*. The body helps the mind, and the mind helps the soul. This is Progress. And the soul slowly begins to shuffle off its sense of separateness, and through perseverance eventually feels the Universal Life everywhere. That is Peace. And that is true happiness.

It is why a great professor says, "As you go on forgetting yourself, just in the same proportion do spiritual peace and spiritual powers flow in towards you... The rule, however, is clear that extinction of individuality is the only way to real progress and peace. When one consciously suppresses individuality by proper physical, mental, moral and spiritual development, he becomes part and parcel of the immutable course of nature, and never suffers."

The *Yoga Sutras* of Sage Patanjali tell us how this end can be achieved. The eight divisions of the *Yoga* philosophy (called *Ashtan Angani*—the eight limbs) explain to us the means. The following tabular statement will show at one glance those eight divisions:

ASHTAN ANGANI



The second *Sutra* of the *Yoga Sutras* of Patanjali is "Yoga is the suppression of the transformations of the thinking principle (*Chitta-vritti nisodhana*). This thinking principle has three properties, *Satva*, *Rajas* and *Tamas*, These are explained in the *Sankhya* philosophy and Chapter XIV of the *Gita*. "*Satva*, luminous and free from evil, from its stainlessness, binds, by attachment to happiness and knowledge." "*Rajas* is passion giving rise to thirst and attachment; it binds fast by attachment to action." "*Tamas* is born of ignorance, delusive to all embodied beings; it binds fast by miscomprehension, indolence and sleep."

"That by which the One Indestructible is seen in all beings, inseparate in the separated, that knowledge is *Satvika*". "Knowledge which sees in all beings various entities of distinct kinds as distinct from one another, is *Rajasika*." "Knowledge, which is attached to one single thing (such as this body forgetting the Self) as if it were the whole, without reason, without foundation in truth, and trivial,—is *Tamasika*."

The *Yogi*, says the *Gita*, should practise concentration with the mind and body subdued, free from desire and possession. Seated in a clean

spot, becoming one-pointed, he should practise *Yoga* for the purification of the *Atma*. With *Atma* serene and fearless, firm in the vow of a *Brahmachari*, with the mind controlled, he should practise *Yoga*." "Thus always keeping the *Atma* steadfast, the *Yogi* of subdued mind attains Peace—culminating *Nirvana*." *Yoga* says that by observing the eight aforesaid means, one's *Atma* can be controlled. The final division is *Yama* (abstention). One should abstain from injury to others, from falsehood, from theft, from incontinence, and from eagerly accepting things from others. The Vedas speak of God as *Sat-pati*, the Lord of Truth. One's spiritual development is in direct proportion to his love of Truth and to his faith in the Lord of Truth. No nation can progress unless this impelling force of Truth permeates its citizens. Nations, which are selfish, whose culture is not based on Truth, will eventually decline and fall. So the Veda says, "Truth, spread far and wide, rigorous law, austere life, divine knowledge and sacrifice uphold one's country." "Truth and law

are two eyes; the All is Truth; faith (in Truth) is the Life; the Lustre in Truth is the head. This is the unlimited sacrifice and the eternal five-fold oblation." *Brahmacharya* is very important. The *Gita* says, "What the knowers of the Veda speak of as imperishable, what the *Sanyasins* freed from attachment enter, to gain which goal they live the life of a *Brahmachari*, that I shall declare unto thee in brief." A religious student that takes the vow of continence is a *Brahmachari*. His is a thoroughly disciplined soul. This is explained clearly in Chapter VIII, *Slokas* 12-18. Dignity of Labour—selfless action—is the theme of the *Gita*.

Niyama (observances) are five-old. *Saucha* (internal and external purification), *Santosha* (contentment), *Tapas* (burning of all desires), *Svadyaya* (study of religious literature), and *Iswara-pranidhana* (worship of God). Study of one's own religious literature, guided by discrimination and tolerance is of supreme importance.

Then we come to *Asana* (posture). Postures are said to

be 84 in number. Of these are the four *Asanas*, *Swastikasana*, *Siddhasana*, *Padmasana*, *Bhadrasana*. The rule is, a posture that is adopted should be *sthiram* (firm) and *sukham* (pleasant).

Having mastered a convenient posture, the *Yogin* may practise *Pranayama* (regulating the breath). "Disturbance of mind follows disturbance of breath, and the mind remains calm when the breath is calm; hence in order to attain fixity of mind, the breath should be controlled. So long as the *nadis*, the vehicles of *prana*, are obstructed by abnormal humours, there is no possibility of the *prana* running in the middle course (*susumna*) and of accomplishing the *ummani-mudra*; Hence *Pranayama* should be practised, in the first instance, for the clearance of the humours. The *Pranayama* for this purpose is as follows: Having assumed the *Padmasana* posture, the *Yogin* should inhale at the left nostril, and having retained the breath for the time he easily can, should let it off at the opposite nostril; and repeat the same process beginning with the nostril where he exhales. This

will make one *Pranayama*. These should be practised four times in twenty-four hours, in the morning, at noon, in the evening, at midnight and should be slowly carried to eighty each time. The process in its lowest stage will produce perspiration, in its middle stage tremour, and in its highest stage levitation. The student may rub his body with the perspiration produced from the exertion; for this will make his body strong and light. In the beginning of the practice, milk and ghee are the best to live upon; the process being mastered, no such rule is necessary. The breath should be mastered slowly and by degrees, just as are tamed tigers, bears and other wild beasts, for otherwise the rash student is sure to come to grief. Proper *Pranayama* destroys all diseases, improper one produces them. When the humours of the *nadis* are cleared, the body becomes keen, health ensues, the retention of breath is done without effort, and the *nada* within becomes audible." We may in passing refer to *mudras*, which are ten in number. They are physico-

mental postures, which are useful to awaken the wonderful power at the navel called the *Kundalini*. One of them is *Mulabandha*, which consists in drawing in the parts of the anus, and in mentally exerting as if to draw the *apana* upward towards the

navel. When *Prana* which is forced down by *Puraka* unites with *Apana* which is raised up by *Mulabandha*, they unite at the navel and produce by *Kumbhaka* a peculiar kind of heat which sets the *Kundalini*.

(To be continued)



My Life's Desire

BY PRINCESS NORINA MATCHABELLI

WHEN the world shall have ceased to suffer, Meher Baba shall have done His Grace. Men shall have known through the power of their heart what is God and shall have finally become united in Spirit.

This statement is a prophecy of my own heart which I lay at His feet that it may ask Him unending Grace for us all.

We all are united in Spirit and we are unconscious of this Grace. We all are equal and we feel separated from one another. We cannot see the Truth unless we see ourselves in fullest Union of the Heart with the Mind. When we expect from one

another this Grace of harmony and understanding, we are all uncertain that it may one day really happen. Every inch of this life that we have to live to bring about the final Union of this head and heart is not yet so near as we desire it. How can we expect to be united with our Divine Spirit and be the inhuman kind as man, which is so dangerously indifferent to its own Spiritual Existence?

Who is the man who is ready to take on his own conscience a Real World Order? I do not see any one in the whole world ready to do this. We are talking of Peace and we are talking of Grace, and we are talking

of Divine Existence. What do we know about it? Unless we are redeemed and really made free of this ordinary individual self, we are unable to experience our Spirit-Existence.

I am here speaking on behalf of my own heart that has been redeemed for all its mistakes and I can say today: God is my Guidance and in *this spirit* I want to express my profound gratitude to this wonderful Man who has given me such Grace. He has given me the Grace of the Voice of the Heart. He has given me the Grace of the Breath that is speaking without end in my own human body of His Wise Guiding design of living.

I wish to make myself clear when I say this, because I know that everybody nowadays is pretending to be clairvoyant and have the clear ear to speak through their Christ-conscious Self.

It is not so. They cannot say that they are capable of hearing the God in their own misused temple—the human body.

What is God and what is Christ? It is a tremendous Power that comes to those of mental balance, and we who have given to God

their own bodies and their own heads and their own hearts, who are ready to die without any compensation.

I am here to experience the true Imperative Will of God and not my own. I am here to desire the Order of God and not my own. I am here to live for God and not for myself. This God is here who makes us *see, know* and *feel* this unparalleled Wonder of transmutation in consciousness.

We are unconscious, that is to say, we have not yet arrived at that state in which we are really conscious. *We are unconscious*,—that is to say, we have not yet arrived at that state in which we are really conscious of whatsoever is Christ as realized super-mental state of *knowing* Him as the Light, the Life and the Way.

Jesus of Nazareth was not a man in the ordinary sense—He was a God as Man. He was unself-conscious to be the God and He was conscious to be the Man who has the conscious knowing that He is God.

This incomparable or unparalleled Example has to give us all more creative

ambition to judge and realise what is a man that is God-conscious. Here in the West people think that God is the Absolute abstract unconscious Reality of which they have never to become conscious of. They do not really see what is God, but they see what is man. They think they see what is man. In some way or another they have the idea of themselves being equal and right in saying: 'I am a God when I am united with Him'. This is not true. Men become God when they are men who are incarnating the God-Power. Men are not God until they have not realized this Ultra-Consciousness Power.

This is all very new to this world in the West, because they do not understand what is God on Earth. They believe in heaven as a place where the God is dwelling for the sake of His own good fulfilled condition. Nobody in this world can understand what is man. Everyone of these human beings of which we all are One, come to understand what everyone has to understand at the end of the world's career.

I am conscious to-day of this

unparalleled Being that expresses Itself through my heart, that is a Man in human form, that is very unself-conscious of being the Man, who is God in its ultimate fulfilled state, is *Omnipotent and Omniscient human unself-conscious earth-bound Being*. He is the Man who is God, who has to come in to this world to bring the world the Realization that is the Highest that this world with its human life *can ever obtain*.

So let this be said to my Western fellowmen that we who have dedicated our lives to God are now realized in ourselves as One with Him,—the Human Creature that is *One with God*.

We are not only realizing this but are in perpetual communion with Him. We are the simple human strivers who have no desire, no ultimate ambition, but to give to Him this our life which we consider utterly unimportant.

This little contribution of my devotion to this Great Soul I wish to lay at the feet of the world which I have completely realized, and I know that when I say this no one will understand it.

*

*The Centre**

BY PERIN B. NAGARWALLA

THERE is a point at which everything meets. Find it, and that point is the 'Centre'. However remote from the circle the centre may be it is nevertheless the meeting point, the root, the originator of the circle. The circle does not meet the centre-point anywhere apparently; you do not see the contact with your physical eyes, but the starting of the circle has its *beginning and its end*, in this non-existent point.

Likewise, God the Centre, the Creator, the Point, and man the circle. The point is greater than the circle, the non-existent greater than the Existent. A paradox—and yet how simply explained.

This applied to our English alphabet, shows a queer working

out. 'A' is not 'A' till the centre, the middle line is drawn, till the meeting-point is sought which make A which makes it differ from 'B' and from all other letters, and yet 'B' too would not be 'B' unless this centre were there B so all that supports, all that unites, and yet paradoxically all that distinguishes, all that separates, that makes one thing different from another is this 'Centre', this 'pin-point', so inconceivable to our naked eyes.

This also makes it easier to understand the words of another great man: "In Christ ye are one". Yes in Christ—not in your separate selves as you now know your selves to be, but "in Christ" the starting point, the 'Centre'.

*

* Thoughts on "Meher Baba on the God-Man" and "Meher Baba—His Philosophy and Mysticism".

*The Gateless Barrier**

BY CHARLES J. SEYMOUR (LONDON)

MODERN Spiritualism is nearly 100 years old. In the period, tens of thousands of communications purporting to be from human beings who have "passed on" have been examined by numerous able men and women, not a few of whom were extremely eager to learn one thing specially, namely, *In what conditions do you, the "dead", find yourselves?* Yet still to-day so notable a student and prominent investigator as the Hon. Ralph Shirley has to report (for this is the effect of his article in *Light* of October 23rd) that we do not really know one single thing about spirit-world conditions that could be claimed with confidence by anybody to represent the actuality. I believe the overwhelming majority of researches who investigate extensively (that is, among many Mediums, not confining themselves

to one, or a few) would report the same. The descriptions of "conditions on the Other Side" are hopelessly contradictory ("hopelessly" is my word): they cancel one another out and leave in investigators' minds as "the net result" (to quote Mr. Shirley) "a sort of vague and hazy uncertainty".

Many Spiritualists are so used to this frustration of their desire to learn truly about the "conditions" that they have ceased to see how remarkable it is.

MEHER BABA'S VIEW

For my own part, I puzzled over it a long time until there came to my notice a reply given by Shri Meher Baba (of whom as some readers of *Light* may know, I am a disciple) to these questions put to him by a visitor. "What

* This article is reprinted from the November 13, 1941 number of the London Magazine *Light*, copy of which was sent to the Editor of the *Meher Baba Journal*, by the Author.

does Meher Baba say about life after death? What does he say about spirit communication?"

Here is part of the answer:— "Under certain conditions it is possible to use the physical senses consciously, in such a way that we contact the semi-subtle sphere" (the link between the physical or the "gross" world and the "subtle" or mental plane). "Thus we can communicate with the spirits of the dead." ... "The spirits of all human beings (except those who have progressed so far as to be beyond the fourth plane) come to this semi-subtle sphere. In accordance with their sanskaras" (their impressions gathered during earth life) "they then go to heaven or hell. When these states are completed, they may either immediately take a new physical body (re-incarnation) 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. The semi-subtle sphere, and heaven and hell, and their respective experiences, are not real: they are "subtle" enjoyments and miseries experienced

through the subtle organs of the subtle body. Some of the descriptions of life after death are partly true, *but very little importance should be attributed to them.*"

And in reply to a further question: "During the interval between the incarnations, the consciousness of the soul is turned towards the sanskaras, or impressions, with the result that there is a revival and magnification of corresponding experience. The average man does not become aware of the subtle environment. He is *wrapped up in complete subjectivity*, and is absorbed in living through the revived sanskaras. In this state the experiences of pain and pleasure become much more intense than they were in the earthly life. And those subjective states of intensified suffering and joy are respectively called "hell" and "heaven", which are illusions within the greater illusion of the phenomenal world."

The position, then, is (if one accepts Baba's statement, and I do) as follows: We must rid our minds of the notion of a life on the Other Side "parallel in its character with life

here" (Mr. Shirley's phrase). There is no "world to go to" which is capable of being described in any terms derived from experience of terrestrial life. The continuing psyche, the continuing memory, do not need "space". After death of the body, they ARE; and according to their earthly impressions, so

"conditions" appear to them. The "world" of each, therefore is according to how his mental impressions fashion it. There is reality of "conditions" but its nature (which, anyhow, cannot be perceived by the mind which is working out its "impressions") is incommunicable.

*

THE SAYING OF MEHER BABA

Three curtains—the gross, the subtle, and the mind—intervene between man and the Real Truth or Paramatman. When you remove the subtle curtain you act through the mind alone; when you are free of the mind curtain you become One with the Paramatman.

*

*The Lord of Love**

BY MOTHER LALITA

Give me but greater love for Thee
And power my love to tell;
It matters not what else befalls,
I know, then, all is well,

It matters not what troubles come,
What hardships may befall,
I ask but greater love for Thee
And power to speak—that's all.

I ask but power to write Thy name,
To serve Thee at Thy call,
To sing Thy praise to tell Thy grace,
To love Thee—that is all.

*

* By permission from the Author from her booklet "*Poems*", published Los Angeles, California.

—ED., *Meher Baba Journal*.

Open Your Heart

BY JOSEPHINE ESTHER ROSS

McKee City, New Jersey, U.S.A.

MEETING Shri Meher Baba is an entirely personal experience. If He speaks to your heart, you will know who He is; but if you let your mind take control, it may lead you into a maze of conflicting questions and opinions. It will ask: "Is He Krishna? Is He Jesus? Buddha? Or is He anti-Christ against whom we have been warned? You will be torn with doubts and will end up no wiser than before.

The truth is beyond the finite mind, and it would be fairly accurate to say that Meher Baba is indeed Krishna, and Buddha, and Jesus,—for, as He explains clearly in one of His articles (*Meher Baba Journal*, November 1938, "The Avatar"), "The Avatar was the first individual soul to emerge from the evolutionary process as a Sadguru or Perfect Master and he is the only Avatar who has ever manifested or will ever manifest." As to whether Meher Baba

is anti-Christ, one may venture to say that as He transcends in Himself both the opposites of good and evil, yet contains them in His being, is it not possible that dark and light are at one in Him, and that anti-Christ manifests, merely as the dark shadow of Christ? If that is so, where you find Christ, there you will also find His Divine Opponent.

When you enter the Presence of this dynamic personality known as Meher Baba, open your heart and let it reveal to you Who He is. Whether you are a follower of Krishna or Buddha or Mohammed, or, as is chiefly true of the West, a believer in Jesus the Christ, your heart will tell you that Meher Baba is an incarnation of Love and Beauty and Purity such as the world has, perhaps never before witnessed.

The writer once stood for half an hour on a balcony

below the room in which Shri Meher Baba was resting in silence. There was no sound from that upper room. A hush of divine quietude seemed to emanate from it out into the Spring night. Surely clearly, the conviction came to the watcher that in the room above, resting from His Cosmic labours, descended in compassion to earth for the benefit of His creatures,— was the One Great God Himself—the Father Who created the universe, and at Whose Will stars and planets and human souls sprang into being.

For the Sadguru is at once in consciousness with God. He is the Cosmic One made manifest in human form. He reveals to mortals the Divine Qualities of their Lord, Who is at once their Creator and their Own Higher Self. Though He is kind and compassionate, loving and forgiving, let us not forget that He is a Holy Being, that to enter His Sacred Presence is a privilege, and to revere, honor, and worship Him in all humility is our duty and our soul's obligation and greatest joy.



THE SAYING OF MEHER BABA

It is only when you rise above the Mind sphere that you can realize the nothingness of the gross world. Those who say that God is real and the world is also real are ignorant. It is because they have very hazy notions about the divine realm that they say that the world is real.



Notes from My Diary

BY F.H. DADACHANJI

BABA'S work of giving the finishing touches to his work with the *Masts*, prior to the breaking of his silence, continues. He took another interesting tour in the month of February to contact Masts and other souls who have lost their mental equilibrium due to their love and longing for God.

It covered the vast tracts of Rajputana and the United Provinces and a journey nearly of 2,000 miles by railroads, bus, bullock carts and some distances on foot. Among the places visited may be named Haradwar, Roorkee, Landhaura (for Zorashi), Saharanpur, Thana Bhuvan, Meerut (*via* Delhi), Ajmer and Jodhpur, and back; then Aligarh, Bareilly and Moradabad. In all 27 Masts and other advanced souls of various types and characteristics were contacted. One interesting type, aged about 120 years, formerly serving in the War office, has a family but moves about aimlessly.

Another was a retired Government officer. A third one highly advanced soul, semi-conscious, lives in a room—naked. With one who lives near the *dargah* of the great Khwaja Saheb of Ajmer, Baba remained for one and a half hours. For contacting two other important Masts, Baba did not mind travelling by a bullock cart and even wading through muddy fields.

Due to the unexpected downpour of cold season showers in that part of India, the party had to encounter severe cold blasts in the open, and travelling in open bullock carts under showers of rain was trying. Without food and sometimes without water, they had to walk a distance of about 12 miles through knee-deep water and mud in the soft soil of the open fields.

Having left Debra Dun on the 11th February, the party returned there on the 20th or the same month.

END OF THE FAST

The fast restriction of one meal a day as observed by the *mandali* from the 1st January was maintained by all during the continuous and tiresome journeys till the 14th of February and, as ordered by Baba, the six weeks' fast was broken unceremoniously under conditions of intensely speedy activities. The work took so much of time and attention that the time for food and sleep was disregarded. Forgetful of food and rest, as the strenuous conditions of work did demand, the Masts (for whom Baba worked) and the sober (who helped Baba) both looked alike in view of their indifference to bodily needs. Baba, amongst all, thought the least about food, sleep or rest and whenever little coarse food, or next to nothing, was available, the out-of-the-way villages could hardly provide for good water to drink. Baba's unrestrained absorption in this period of activity was admirable. His whole being seemed to pour out spontaneously over a series of unbroken events that mattered to him more real than the dire necessities of bodily upkeep. Infinitely more than this was the

strain—the labour—that his physical self was put to. It staggered imagination to see how much he could do at a stretch physically. Body has its limitations, but in this phase of Baba's work, physical laws seem to have been transcended beyond everybody's wits. The *mandali* accompanying on this occasion were struck with awful reverence and unanimously opined that such a strain of physical fatigue could not be borne without the full exercise of the Divine Will at the back of Baba's activities. The *mandali* in turns, could only stand upto the strenuous task of helping Baba because of an unbroken flow of stimulus they received from his nearness. Verily, did everyone think he is a storehouse of energy, spiritual and physical, the units of which, he could dole out into action, with inexhaustible patience and steadiness that could only be adequately appreciated when seen.

* * *

On the 24th February, Baba drove round Dehra Dun in a tonga between 6 and 8 P.M. with two of the *mandali*, and

contacted a few Masts and others in and around the town.

From the 1st of March, Baba began washing and feeding Masts in the *mandali's* quarters at Dehra Dun, which continued every day from 8 to 10 and sometimes till 12 noon.

* * *

From February, Baba started some special work in the morning between 8 and 11 undisturbed and alone in his room. He took only one meal a day during certain fixed hours. Besides this, he does not even take water.

* * *

WHY DARSHAN AND MEETING FURTHER POSTPONED

With the ending of Baba's seclusion on February 15th, all hearts eager for Darshan so far prohibited, turned in eager expectation to Baba for the first available chance of meeting him, for Darshan and also for a talk on various problems of their life with which they are faced. Such interviews when granted before were very soothing for them. Under the circumstances, Baba's latest announcement for another postponement of allowing Darshan

till he finished his Himalaya tour, naturally came as a great disappointment to all. It was sort of a stroke in the process of training and a lesson in "patience", which has to be one of the essential qualities of true aspirants. Baba's explanation about the postponement is interesting and worth remembering.

THE MOMENTUM OF THE GIANT WHEEL

Successive prolongations of the time for Darshana, Baba explained, are due to the demand and necessity of the work already undertaken and now at the final stages of being given finishing touches. It is like the interim period of the momentum of a wheel that has spun round and round for days, months and years, by a motivating force, still whirling its last rounds through sheer force of the speed gathered, even after it has been disconnected. Similarly, the 'work' is now finished. The motivating force is completely withdrawn. The drive-shaft, as it were, connecting the giant flywheel of the world machinery is detached and the wheel of the "old order of things" rotates a few more times to come to

the fag end of its journey and stop. Until it stops and the old order wears out completely, the new one cannot take its place.

During the month of February, as the world situation grew graver, affecting the Far East and India where the danger of a direct attack was imminent, Baba thought of issuing a special message wherein the spiritual perspective and significance of the present chaotic conditions of the world, and the root cause of these are explained; and precise instructions are given to the (1) disciples, (2) devotees and (3) the general public as to how to act in times of any crisis. It forms

one of the most important documents of public welfare and utility, throwing spiritual light on some of the vital issues affecting present-day life, in the plan of God's great work in the world. It is published in this issue to which attention of all is particularly drawn.

It is somewhere said, God's greatest grace and privilege for man is to be born in a human body which is the vehicle of attaining Godhood. It is still better to be born during the time of an Avatar and the changing of the Cycles; but it is infinitely better to be in direct personal guidance and contact with a living Avatar of the age.



Register of Editorial Alterations Vol. 4, issue 5

- Page 234, para 4, line 11, change change losely to loosely
- Page 235, para 1, line 10, change "certain" to "a certain"
- Page 237, para 2, line 12, change losening to loosening
- Page 238, para 3, line 4, change bides to abides
- Page 240, col 2, para 1, line 14, change irreperable to irreparable
- Page 248, para 2, line 7, change defence to defense
- Page 248, para 4, line 9, change viloence to violence
- Page 250, para 7, line 9, change agresive to aggressive
- Page 251, para 3, line 1, change situaton to situation
- Page 253, col 1, para 2, line 13, change persue to pursue
- Page 266, col 1, para 2, line 11, change abnoraml to abnormal
- Page 268, col 2, para 5, line 1, change incomparabale to incomparable
- Page 270, col 1, para 1, line 13, change existant to existent
- Page 270, col 1, para 2, line 4, change existant to existent
- Page 270, col 1, para 2, line 5, change Existant to Existent
- Page 279, col 1, para 4, line 2, change secluson to seclusion