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MEHER BABA JOURNAL

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MEHER BABA

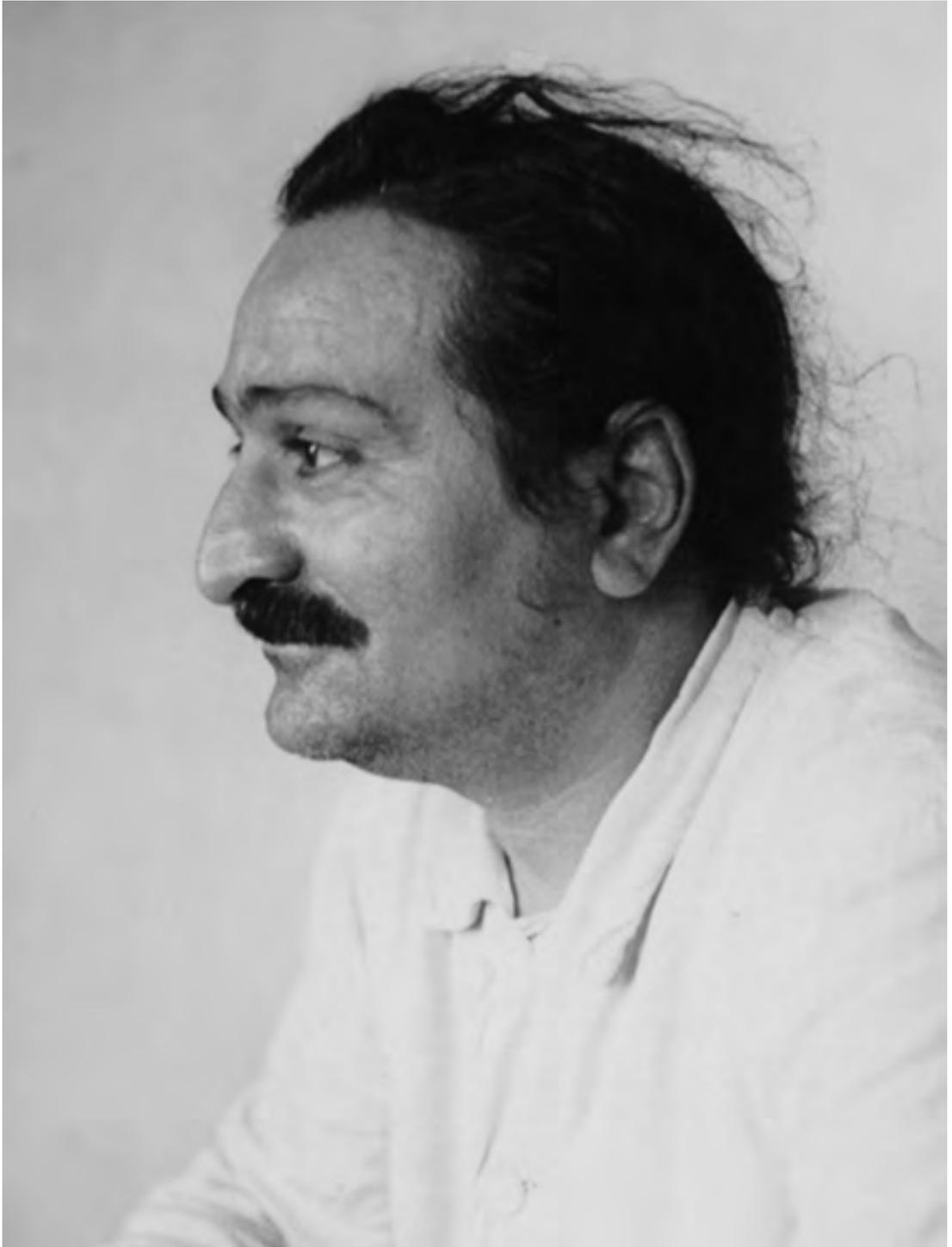
JOURNAL



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'I have come not to teach but to awaken'



MEHER BABA

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JOURNAL

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Meher Baba

on

Reincarnation and Karma

Part I

THE SIGNIFICANCE OF DEATH

THE worldly man completely identifies life with the manifestations and activities of the gross body; and for him, therefore, the beginning and the end of bodily existence, are also the beginning and the end of the individualised soul. All his experience seems to speak to him about the transitoriness of the physical body; and he has often witnessed the disintegration of those physical bodies, which were once vibrant with life. So, he is naturally impelled to believe that life is conterminous with bodily existence.

**Identification of
the Soul and Body**

The worldly man takes death to be the cessation of life itself, and he gives great importance to death, in his general outlook. There are few, who contemplate

**Death as a Back-
ground of Life**

on death for prolonged periods; but, in spite of the fact that most persons are completely engrossed in their worldly pursuits, they can hardly resist being impressed by the incident of death, when they

are occasionally confronted by it, in their lives. For most persons the earthly scene of life has as its background the inevitable and the irresistible fact of death, which imperceptibly enters into their greatest triumphs and achievements, as well as in their keenest pleasures and rejoicings.

Apart from giving a general background to the scene of life, death also assumes an accentuated and overwhelming importance, even among the multi-

coloured incidents of life. Death is among the happenings, which are the most dreaded and the most lamented; it is also among the things, which people, in their malice or anger, try to inflict upon—each other as the last penalty or worst revenge,—or which they rely upon, as the surest way of removing the aggression or interference by others. People also invite death upon themselves in token of supreme self-sacrifice; and, at times, they seek it with the false hope of putting an end to all the worldly worries and problems, which they are unable to face or solve. Thus, *in the minds of most persons, death assumes an accentuated and overwhelming importance.*

The overwhelming importance of death is derived from man's attachment to *particular* forms; but death loses much of its sting and importance, even for the worldly man, if he takes a

broader view of the course of life. **The Persistence of Life in General** *In spite of the transitoriness of forms, and, in fact, even in and through these forms, there is an unbroken continuity of life, discarding old forms and forging new ones for its habitation and expression.* The recurring incident of death is matched by the recurring incident of birth; in spite of the unceasing activity of the hand of death, life continues to flourish; old generations are replaced by new ones; *life is reborn in new forms, incessantly renewing and refreshing itself:* the streams of life, with their ancient origin, are ever advancing onwards through the forms, which come and go like the waves of the ocean.

So, even within the limits of the experience of the worldly, there is much that should mitigate the morbid mood that spreads by falsely regarding death as an

**Sorrow of Death
is due to Attachment
to Particular Forms**

irreparable and unrelieved loss. *A sane attitude to death is possible only if life is considered impersonally and without any attachment to particular forms;*

but this is the very thing which the worldly man finds it difficult to do, because of his entanglement with specific forms. For him, one form is not as good as another; the form, with which he identifies himself is by far the most important. The general preservation and advancement of the stream of life has for him no special interest; *what the worldly man craves for is a continuation of his own form and other particular forms, with which he has got entangled.* His heart cannot reconcile itself to his intellect; and, with the vanishing of the forms, which have been dear to him, he becomes a victim of unending sorrow, though life, as a whole, may have elsewhere replaced the lost forms with new ones.

The sorrow of death, on closer analysis, turns out to be rooted in selfishness. The person, who loses his beloved may intellectually know that life, as a whole, has

**Sorrow of Death is
a Form of Selfish-
ness**

elsewhere compensated for the loss; but his only feeling is, 'What is that to *me*?' Death becomes a cause of unending

sorrow, when a man looks at it from his own personal point of view; from the point of view of life in general, it is an episode of minor importance.

Impersonal considerations go a long way to fortify the mind against the personal sorrow caused by death; but they do not by themselves solve the wider problems

**Problems of the
Impersonal Intellect**

which confound even the impersonal intellect of man, when he considers some of the implications of death, as it comes

to him, within the limits of his ordinary experience. If death is regarded as the final annihilation of individual existence, there seems to be an irreparable loss to the universe. Each individual may be in a

position to give to the universe something so unique that no one else can exactly replace it. Further, there are cases of *the cutting short of the earthly career, long before the attainment of perfection by the individual*; all his struggle towards the ideal, all his endeavour and enthusiasm for the great, the good and the beautiful, and all his aspiration for things divine and eternal, seem to end in the vast nothingness created by death.

The implications of assuming of death to be the termination of individual existence run counter to the ineradicable expectations based upon rationalised

intuition; thus, *there usually arises a conflict between the claims of intuition and the deliverance of the impure intellect, which assumes death to*

**Conflict between
the Impure Intellect
and Deeper Intuition**

be the termination of individual existence. Such conflict is often a beginning of pure thinking, which begins by seriously challenging the usually accepted belief that death is the real termination of individual existence. Death as an extinction of life can never be wholly acceptable to the spiritual aspirations of man; and, therefore, the belief in the immortality of the individualised soul is often accepted by the human mind without much resistance, even in the absence of direct supersensible knowledge about the existence of life after death.

Those, who know the fact of the immortality of the soul, from personal experience, are few. *The supersensible knowledge about the existence of life after death is inaccessible to a vast majority of persons*; for them, immortality must remain just an agreeable and acceptable *belief* but nothing more. It becomes a part of *personal knowledge* for those, who through their scientific interest, have built up means of communication with the 'other world' or those, whose special circumstances, have invited in their personal experience, the appearance or intervention by the departed spirits, or those, who through their spiritual advancement, have automatically unfolded

certain latent perceptual capacities of the inner vehicles of consciousness.

Immortality of the individualised soul is rendered possible by the fact that the individualised soul is *not* the same as the physical body. The individualised soul

The Material Basis of Immortality continues to exist with all its sanskaras in the inner worlds through the medium of its mental and subtle bodies, even after it has discarded its gross body at the time of death. So, life through the medium of the gross body is only a *section* of the continuous life of the individualised soul; the other sections of its life have their expression in the other worlds,

Nature is much greater than what a man can perceive through the ordinary senses of his physical body. The hidden aspects of nature consist of finer matter and forces. There is no

Three Worlds unbridgeable gulf separating the finer aspects of nature from its gross aspect. They all interpenetrate one another and exist together. The finer aspects of nature are not perceptible to ordinary man, but they are nevertheless continuous with the gross aspect, which is perceptible to him. They are not remote; and yet they are inaccessible to his consciousness. This is due to the fact that his consciousness is functioning through the physical senses, which are not adapted for perceiving those aspects of nature, which are finer than the gross aspect. Ordinary man is unconscious of the *inner planes*, just as a deaf man is unconscious of sounds; and he cannot deal with them consciously. For all practical purposes, therefore, they are for him other 'worlds'. The finer and hidden part of nature has two important divisions, *viz.*, the subtle and the mental, corresponding to the subtle and mental bodies of man. The whole of nature might, therefore, be conveniently divided into three parts—(i) the *gross* world, (ii) the *subtle* world and (iii) the *mental* world. When the individualised soul has incarnated itself in a physical body, it expresses its life in the gross world; but when it drops

the outer sheath of the physical body, it continues to have its expression of life either in the subtle world through the subtle body, or in the mental world through the mental body.

Ordinarily life in the physical body, is terminated only when the sanskaras, which are released for expression in that incarnation, are all worked out. But, in

Effects of Untimely Death some exceptional cases, soul has to give up its gross body before the working out of these sanskaras is completed. For example, the man who commits *suicide*, cuts short the period of his life artificially and thereby prevents the working out of those sanskaras, which were released for fructification. *When, due to untimely death, the sanskaras released for fructification are withheld from expression, the discarnate soul remains subject to the propelling force of these sanskaras, even after the physical body has been discarded.* The momentum of the sanskaras, which were prevented from being worked out, is retained even in life after death, with the result that the departed spirit desires the things of the gross world very badly.

In such cases, the discarnate soul experiences irresistible impulsion towards the gross world and the soul craves for the gross objects so badly, that it seeks gratification of its desires, through the

Obsessions gross bodies of those souls, which are still incarnate. Thus the soul may want to drink wine so badly that it takes to unnatural methods of gratifying the craving. It awaits its opportunity. When it finds some person in the gross world in the process of drinking wine, it satisfies its own desire, *through* that person, by possessing his physical body and attaching himself to it. In the same way, if it wants to experience the gross manifestations of crude anger, it does so through a person, who, in the gross world, is feeling angry. Such souls are constantly *waiting to meet and obsess some incarnate persons of similar sanskaras*; and they try to maintain their contact with the gross

world through others as long as possible. *In life after death, any lingering entanglement with the gross world is a serious hindrance to the natural flow of onward life of the soul;* and those, who are subject to this precarious condition must be looked upon as particularly unfortunate, since they invite upon themselves and others much unnecessary suffering by being impelled to seek unnatural gratification of coarser desires, through others who are still incarnate. As compared with these unfortunate souls, the posthumous life of other souls, is much smoother.

In normal cases, *death occurs when all the sanskaras seeking fructification are worked out.* When the soul drops its physical body, it is completely severed

Death begins the Interval between two Lives

from all connections with the gross world, though the ego and the mind are retained with all the impressions, which have been accumulated in the earthly career. Unlike the exceptional cases of the obsessing spirits, ordinary spirits try to reconcile themselves with the severance of connection with the gross world to the best of their ability. They soon acquiesce themselves in the limitations imposed by the changed conditions and *sink into a state of subjectivity*, in which there begins a new process of mentally going over the experiences of the earthly career by the revival of the sanskaras connected with them. Thus, death inaugurates a period of comparative rest consisting in a temporary withdrawal from the gross sphere of action; and it is *the beginning of an interval between the last incarnation and the next.*

For Sadguru Meher Baba

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

Because Thou art gentle,
They pay Thee no heed;
They who are ruled
By fear and by greed.

Because Thou art pure,
And simple, and sweet,
Causing their pride
To go down in defeat;

They turn in their darkness
Away from Thy Face,
Rejecting the gift
Of Thine Infinite Grace.

Because Thou art loving,
And humble and kind,
And cannot be known
By the limited mind.

They will not believe
Thou art He from above;
The Master, the Saviour,
The Christos of Love.

*

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

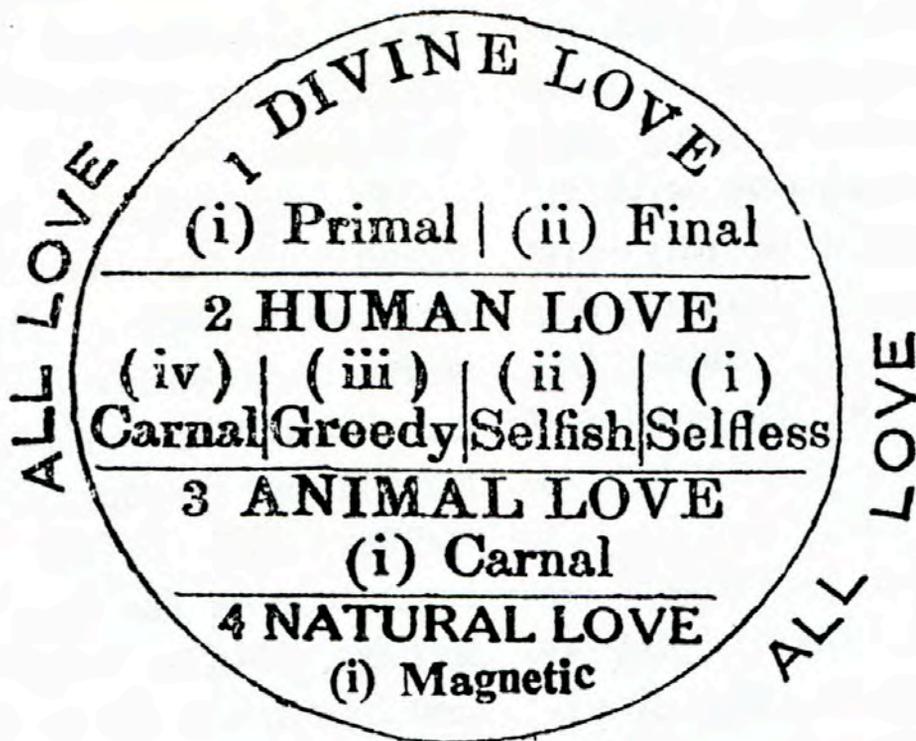
CHAPTER IV DIVINE LOVE

WE have already explained that the One Almighty God, although infinite and indivisible, has four states. Similarly, love has four aspects, namely, (1) Divine love, (2) Human love, (3) Animal love, and (4) Natural love.

The following diagram shows the four main divisions and sub-divisions; these are but different aspects of the One All-pervading Love that embraces everything:

The fourth, or lowest aspect, is *natural love*. It is common to all inanimate things. In some, it is imperceptible; in others, clearly perceptible. The power of attraction is clearly demonstrated by a magnet. This lowest form cannot be sub-divided; it is only magnetic.

The third aspect is *animal love*. It is found in all animate creatures: insects, birds and beasts. Carnal love aims at gratifying its own desires and passions. If a hungry tiger sees a deer, desire for it takes



possession of the ferocious animal. The immediate object of the tiger's life is to catch hold of the deer. Like a lover, he is restless and thinks only of how he may become one with the desired. This is a very low form of love.

The second aspect is *human love* and it is much higher than the animal and magnetic love. It has four sub-divisions, carnal, greedy, selfish and selfless. The last is the highest aspect of human love.

The aim of carnal love is to gratify desires and passions, and it is found among all human beings to a greater or less degree. Its manifestation resembles that of the dumb animals. A boy who is hungry and thinks of a cake begets love for cake. If he sees a cake, his love will be intensified and he will become eager and impatient to become one with it. The same is true of any low desire in man, restlessness for its fulfilment and, after becoming one with it, satisfaction. But this is the lowest form of human love.

The second sub-division is greedy human love. It is imbued with desires for money, fame, revenge, etc. The usurer loves

money and until he has collected the amount his ambition demands, he can enjoy neither sleep nor food. His avarice, or passion for money, is a lower form of love. The condition of the avaricious man and of the fame-desiring man is the same. To acquire fame, a man will give gifts to pressmen, lavishly entertain important people and do much public service as will bring him publicity. What an ardent lover he is! If A abuses B and, without adequate cause, slaps him, B will naturally become angry. For, anger is nothing else but reverse love. Like those of a restless lover, B's hands will itch to attach themselves to A's person. Not till this union has taken place will B's desire for revenge be satisfied.

We see that carnal and greedy human love necessitates a gross object. The beloved must be a tangible and physical form, or something connected with physical persons.

The two higher forms of human love, the selfish and the selfless, differ from the two lower forms in that they do not necessitate a tangible form

or object. They pertain to the mind and, therefore, it matters little whether the beloved is in physical or mental form.

Consider a father's love for his son. He does not wish to eat or beat the boy. Suppose he loves the boy with the idea that, when the boy grows up, he will work and earn money for him and thus be a support to him in his old age. If the boy grows up to be an idle, pleasure-loving and troublesome youth, the father will most probably turn him out of the house. He loves the boy, but his love is essentially selfish. The father is in love, not so much with the son as with the hope of gain through the son.

Now, if we consider a mother's love for her son, we usually find that whatever happens, even if the child does not come up to her expectations and brings disgrace upon her, her love remains the same. She loves the child, and not her expectations. This is selfless love, but not the highest human love since the mother loves her *own* child and there is *self* in her love. The mother dies for her child—supreme

sacrifice—yet it is not love. Heroes die for their country, but that is not love.

The highest human love is devoid of all hope, expectations, desires and interests; in other words, it is perfectly selfless and disinterested. This love is only found in spiritually minded persons.

The highest human love must not be confused with the highest Love of all, which is Divine Love. Of the four aspects of All-pervading Love, this is supreme. He who gets Divine Love gets God. The Divine Love itself is a mighty ocean. It enables the individual soul to become one with the Almighty. It is impossible to describe that which is beyond reason, intellect and even Creation. Unlike the other three aspects of love, none can create in himself this Divine Love. It is given, but not created. Divine Love is a gift from the Almighty, in the Perfect Master state, to the individual soul. It may be defined as that Love for God by which the individual soul becomes one with God.

Philosophy and argument may make us intellectually

certain about the existence of God,¹ but only love for God will enable us to find Him, see Him² and eventually to become one with Him³. Without Divine Love, our spiritual progress can never be steady or certain; it is the real pith of religion. In order to feel the ecstasy and behold the illuminations and visions of the spiritual path, we must experience Divine Love.

Divine Love knows no laws, it is above dogma and ritual, beyond all rules, customs and bindings. A persian couplet beautifully depicts the situation when it says:

*Ashiq hum az Islam Khara-
bast-o hum az Kufr
Perwana chiraghe haram-
o-dair na danad.*

(A Lover Divine, be he a believer or non-believer, is completely consumed in the fire of love; a moth never discriminates between a lamp from a mosque or a temple.)

Love is fire, an infinite fire in itself and those who burn in it

become purified. The longing for union and the tortures of separation from the Beloved burn up and wipe away, sooner or later, all the bad and good *sanskaras* of the Divine Lover. This is why one who is endowed with Divine Love (and this, we must remember, is either a God-sent grace or the gift of a Perfect Master) becomes restless. The trinkets of this world cannot tempt the true Divine Lover*. The worldly minded cannot conceive of the spiritual agonies of the Divine Lover. Imagine a man lying on the sands of the Sahara in the scorching sun longing for water to moisten his parched lips. At the point of death, the depth of his longing for a drop of water may be compared, faintly, with that of the Lover who longs for union with God. Concerning Divine Love, St. Augustine says "Man is what He Loves" and Eckhart's comment thereon reads: "If he loves a stone, he is a stone; if he loves a man,

¹ Intellectual certainly—about God—*Ilmun Yaqin*", Sufi terms.

² "Actual vision or sight of God—*Ainool Yaqin*", Sufi terms.

³ "Realization or Union with God—*Haqqool Yaqin*", Sufi terms.

* See "Sayings of Meher Baba," page 9.

he is a man; if he loves God, I dare not say more, for if I said that he would then be God, ye might stone me."

Divine Love only can bring about the annihilation of the lower self, enable man to lose his small ego or self and effect the union of the individual (Jivatman) with the Universal Existence.

Divine Love has also two subdivisions, primal and final. The first is the beginning, the spark, and the second, the endless flame of Divine Love.

The Almighty in the Beyond State does not know that He is the

Almighty and that He is unconsciously experiencing and sustaining powers. Similarly, from an absolute standpoint, Love is passive. And the Almighty is fully conscious only in the Perfect Master State (Shivatman State), so Love is fully active only in its Divine aspect. The difference between Absolute Love and Divine Love is that the former is passive and the latter is active. Angels have love, but not in its Divine aspect and so they cannot realize the Almighty. It has been rightly said that "Angels have love, but none of the pain of restlessness of Divine Love".*

*

THE SAYING OF MEHER BABA

All those who experience the gross world as real are asleep. Only those who experience it as unreal can realize God and become awakened.

*

* "*Qoodsiyandra ishq hasto dard neest*

Dard ra jooz Admi dar Khoord neest."—FARIDUDDIN ATTAR.

(Angels have love, but none of the pain of the restlessness of Divine Love; and this actively painful love is only developed in the human form.)

The Pathway of the Soul in Spiritual Anecdotes and Sayings

From "Pilgrim's Progress" and the Life of John Bunyan
(A.D. 1628—1688)
(Evangelist and Author)

BY WILL BACKETT (LONDON)

JOHN BUNYAN has been called the "Divinity Shakespeare" of England because of the wide appeal of his writings and their imaginative genius and his emphasis on moral and spiritual values and great insight into human nature.

Many of his own spiritual experiences form the basis of his allegories, chief amongst which is the "Pilgrim's Progress", written during his twelve years' imprisonment for refusing to forego his claim to preach religion according to the dictates of conscience.

"Pilgrim's Progress"¹ has been translated into more languages than any other English book, except the Bible, but it was not written originally with the view of publication as Bunyan merely recorded from day to day the passages that came to his mind, in the similitude of a dream, describing the progress of the soul which the name of the book suggests. It is all the more remarkable that he was able to preserve his sense of humour, which is such a feature in his writings, amidst the filthy conditions of prison life and painful

¹ See "Samuel Maunders' Biographical Treasury (1873)." Ten editions appeared in as many years after first publication, and, on an average, three other editions have appeared every five years since, many illustrated and, thus showing pictorially the complete development of such Bible subjects over that period.

A dramatised version of Part II of "Pilgrim's Progress" was produced as recently as April 1941 in Liskerard, Cornwall, in which 39 characters took part, including evacuated children from London, when 5 scenes were presented with scenery, stage effects and music.

separation from his family and many of the names of his characters and the places in the story have become household words such as "Mr. Worldly Wiseman, Mr. Greatheart, Giant Despair, Hill Difficulty and Slough of Despond."

The poet, Cowper, wrote of Bunyan: "Revere the man whose Pilgrim marks the road and guides the Progress of the soul to God," and an ancient Gælic rune expresses the same in these words:—

'Be thou my Pilgrim Staff
throughout the lands,
Thy love in all my thoughts,
Thy likeness in my face;
May I heart-warm to others,
And they heart-warm to me,
For love of the Love of Thee."

Byron, Scott, Wordsworth and Southey, poets of the eighteenth and nineteenth centuries, have paid their tribute to "Pilgrim's Progress", and the celebrated Dr. Johnson said it was one of the few books he wished had been longer. The force of its dramatic incidents from life with which Bunyan enhances his moral teachings, owe much to his own experiences as travelling tinker, soldier and preacher, which this conversation illustrates:—

Mr. Greatheart: "Thou hast worthily behaved thyself. Let me see thy sword."

And when he had taken it in his hand and looked thereon awhile, he said: "It is a right Jerusalem blade".

"Valiant for Truth" replies: "It is so. Let a man have one of these blades, with a hand to wield it and skill to use it and he may venture on an angel with it."

"Its edges will never blunt. It will cut flesh and bones, and soul and spirit and all."

In these few words, without recourse to metaphysical or mystical language, Bunyan conveys the symbol of the "sword of the spirit", as well as the sword as an expression of the will. The incident concludes with a description of the refreshments given to the victor in the fight, including a dish of well crumbed milk, and there is another dramatic touch when a tinder box is struck after dark to consult a map which Greatheart, like a good campaigner, has in his pocket.

The spirit of John Bunyan finds an echo to-day in lines of a devotee of Meher Baba in England, whom he has not met, one of the working men whose lives are passed in winning a living from day to day, who were Bunyan's first

readers before he became famous:—

THE GREAT WAR 1914-1918

"Some are killing with guns and swords

Others are killing with thoughts, deeds and words,

But what is the sword that you have, do you know?

Is it love or hate, life or death that you sow?

Oh, be wise in time, Oh, be true?

For the reaping time cometh, even for you." (J. W.).

Bunyan's humorous association of names to heighten his meaning cannot fail to bring a smile or a laugh if the story is being read aloud: "Mr. By-Ends" which suggests the doubtful saying, "the end justifies the means," lived in the village of "Fair-Speech" and was related to "Mr. Facing-both-Ways" and to "Mr. Anything" who, in turn, had married a daughter of "Lady Feigning" in the town of "Lovegain". The three men's grandfather was a waterman who looked one way and rowed another and they were taught by the school-master "Mr. Gripeman" in country "Coveting".

Who has not met "Mr. Talkative", son of "Mr. Saywell", who could

talk of "things heavenly or earthly, moral, evangelical, sacred, profane, past or future, foreign or home, essential or circumstantial" with equal ease.

In adopting the form of the allegory for his writings, Bunyan was using the same method as the Church in its Mystery plays which for 400 years had reached the masses of the people who could not read the scriptures upon which most of the plays were based. In "Pilgrim's Progress", there are over 300 references to passages in the Western Bible, portraying the moral and spiritual outlook of the nation moulded by its scriptures and *Shariat* (outer observance of religion) and so revealing the soul of the people through their language, habits and customs.

Bunyan was also a pioneer, and reformer in the interpretation of religious thought and a staunch supporter of the doctrines associated with Calvin, the early French Protestant, follower of Martin Luther, the reformer and with John Knox of the Scottish Church.

Three years after King Charles I was beheaded, Bunyan enlisted at the age of 17

in the Commonwealth Army, for Civil War was still continuing and his name will ever be remembered for his later fight for liberty of conscience to preach in public without Ordination by the Bishops of the Established Church; he was, for this, imprisoned for 12 years and eventually released by the efforts of one of the Bishops* at the time. An incident in one of his allegories describes how "Captain Experience" who was wounded in the defense of the city of "Mansoul" mused to himself as he lay:

"Shall I be here when my brethren are in the fight, and when Emanuel the Prince will show himself in the field of his servants"? Securing his crutches, he rose up to rejoin the fight, and when the enemy saw him, they were daunted yet the more, for they thought

"What spirit hath possessed these Mansoulians that they fight upon their crutches?"

It was this spirit that sustained Bunyan in his long struggle for religious liberty for which he was one of the pioneers who laid the foundations of the non-conformist churches in England. His exposition

of the scriptures was continued in prison amongst occasional visitors and his fellow prisoners, and this enforced withdrawal from the public led him to commit to writing "Pilgrim's Progress" as thoughts came from day to day, without an idea of publication, eventually reaching a far wider audience than uninterrupted preaching could have done. His emphasis on individual interpretation of the scriptures was his contribution to the national inheritance from those pioneers who formed the English Bible with its influence on the national conscience for a thousand years. Some cleavage with other branches of the Western Church arose; but there was much in common in the self-sacrifice of those who suffered for the cause of their religion and conscience, whenever their side was in the minority and the victims of persecution; and Bunyan depicts in "Pilgrim's Progress" how suffering for the Master brings joy to the disciple. Places visited by Pilgrim illustrating spiritual experience

* From notes on the life of Bunyan, by a friend who visited him in prison.

were sometimes suggested in the district where Bunyan worked mending pots and pans for the people. "Slough of Despond" which Pilgrim fell into and afterwards questioned "Mr. Hope" for the reason it was there to entrap travellers and asked why remained unmended was interpreted by "Mr. Hope" as "the descent... whither the scum and filth that attend conviction of sin, doth continually run, through which fears and doubts arise in the soul and discouraging apprehensions which all of them get together and settle in this place". This was doubtless suggested by the boggy stretch of road known as Hockley in the Hole, near Bunyan's Home, that was impassable in the winter and full of deep sloughs where the rains and snow settled. There were also buildings in the neighbourhood which might be recognised as the origin of the "House of the Interpreter" and the "Palace Beautiful" where Pilgrim was shown allegorical scenes depicting his future experiences and the virtues he must cultivate to overcome difficulties ahead. At the "Porter's

Lodge," Pilgrim encountered two lions in the path which had their counterpart in the fierce dogs that guarded the approach to the lodge of a house where Bunyan had to go for work; but they too were doubtless chained, as were the lions in the story, a fact that Pilgrim could only discover after he had mastered his fears and ventured between them.

John Bunyan's teachings were coloured by vivid descriptions of hell-fire, as were those of the church of that age, and Pilgrim is shown "Hell Mouth" with its chasm of fire and brimstone far below the "Delectable Mountains" which he had reached with the help of four kindly shepherds. Bunyan had often pondered, as the sun was sinking, on the flames and fumes of the limekilns near the old pit dwellings by "Icknield Way", the ancient highway through Bedfordshire. Pilgrim found that his sword which vanquished the demon "Apollyon" was powerless against the flames of "Hell-Mouth" and he betook himself to another weapon, "All-Prayer".

There are some realistic touches from village life in Bunyan's description of "Vanity Fair" where the Pilgrims were imprisoned for testifying to the spiritual aspect of life and where the salesmen greeted them with "What will ye buy, what will ye buy?" and bystanders jeered at their unusual garb. The merchandise offered them included "houses, lands, trades, honours, preferments, titles, countries, lusts, pleasures, delights of all sorts, wives, husbands, children, whores, bawds, silver, gold, master, servants, blood, bodies, etc."*

It is truly remarkable how vividly Bunyan conveyed spiritual truth through his description of such a scene which the full story details with much humour, true to life, especially at the trial, despite its obvious moral, and the sentence of death passed on "Faithful" who is Pilgrim's companion at this stage in his journey. There are the witnesses and a jury whose very

names, coupled with their remarks, are typical of the period and setting of the scene with the judge, "Lord Hate-Good" whose outlook needs no further description beyond his eloquent name. "Faithful" conducts his own defense, from the well-known and loved passage in the Western Scriptures describing the faith of the patriarchs and saints of ancient times. He is a living exposition of his name in the trinity of "Faith, Hope and Charity" and a worthy follower of his Master, faithful unto death.

Bunyan doubtless chose the name from the Bible text:† "Vanity of vanities, all is vanity. The eye is not satisfied with the seeing, nor the ear with hearing..." and Thackeray, 200 years after Bunyan, had immortalised the name in "Pilgrim's Progress", used it for his well-known novel.

A sense of the illusion of the world, apart from spiritual

* *Sanskaras*—Impressions on the mind body, of actions, desires, tendencies, thoughts, bound up with our egoism; they may be good or bad, important or unimportant. "Sayings" of Baba (compare also the merchandise of Bunyan in Vanity Fair which was good and bad, virtuous and otherwise).

† *Book of Ecclesiastes*, Chapter I, Western Scriptures.

values, is conveyed by Bunyan's inclusion of both virtues and vices in the merchandise of the fair pressed upon the Pilgrim visitors including necessities of life, luxuries and the body itself and its life fluid; all these wares are arranged in rows as in the villages, on such occasions, into which however, Bunyan introduces an international touch by naming them "Britain Row, French Row, Italian Row", etc. This aspect of Maya as illusion "is due to ignorance that drives man to think of the universe and its charms as real" and all the inhabitants of Bunyan's "Vanity Fair" have that trait in their actions, speech and gestures.

The name of the Foreman of the Jury, "Mr. Blindman" is a play on his remarks at the trial as well as an echo of the saying of the philosopher of old: "A prejudiced man can never know truth". Pompously emphasising the importance of his elevated position on the jury, he is blissfully unaware of the unconscious humour in his words against himself, "I SEE CLEARLY that this man is a heretic," a conclusion arrived at before any defense has

been put forward.

The other jurymen also prejudice the case during the hearing, and one of them, impatiently, as his name suggests, usurps the judge's prerogative of passing sentence. "Mr. Heady" it is who calls out from the jury-box: "Hang him, hang Him", while "Mr. Malice" adds: "For I hate the very looks of him" and "Mr. No-Good" exclaims: "Away with such a fellow from the earth." "Mr. Liveloose" seems the only one with a conscience of a kind, although he agrees with the others saying "For he would always be condemning my way". His name and those of "Mr. Lovelust" and "Mr. Envy" who are also on the jury represent lust, anger and greed (*kama*, *krodh* and *lobh*), the principle agents and props of Maya.

The life of Rose Harvey, a Christian missionary of Nasik, is a modern instance of the faith held by John Bunyan, expressed in the testimony of her fellow workers when she retired after 40 year's devoted service to all castes by whom she was called "The Mother of Nasik."

Her biographer paid tribute to the lives of Rama and Sita, who are so closely associated with the town, inspiring the Indian children's love for their parents "a noble characteristic of a loving and sensitive race" and their parting address to Miss Harvey reveals this trait:

"None of us can ever remember the time when you first came to India at the call of Christ, but none of us can ever forget that we had the honour to be fellow workers with you and the privilege of calling you "Ai . . .", We remember how you went through plague and famine, in and out of hospital day and night, or searching the villages, protecting the weak or reconciling those at enmity. You have had the public recognition of the Kaiser-i-Hind Medal of the Emperor, but we humble ones can only lay our loving hearts at your feet, and if our tears were pearls, you would be rich indeed."

Of Christianity, the thirteenth century mystic Sa'd Ud Din Mahmud Shabistari said, "I see the desire of Christianity is purification from self and liberty from bondage. There is a sanctuary of the soul, the blessed portal of unity, the nest of the Eternal God's Spirit

(Jesus) who proceeds from the Blessed Spirit that taught this doctrine: in you is placed a soul which is a sample of the Blessed Spirit. Find relief from humanity's carnal desire and you will enter the "Divine Life".

Baba has explained that the period of bondage is essential in the course of evolution, as one has to experience being caged, in order to appreciate freedom and that there is a common basis in all faiths, the principle of faith itself, though the mediums, surroundings and settings may be different. Faith may be formed of images or imagination it may be based on intellectual conviction or an emotional expression: yet the CENTRAL JEWEL OF FAITH is just the same. There are no two kinds of faiths. Faith is the last thing to be labelled. The only question could be of a strong faith or a weak faith.¹ Some hold it to the point of forms and ceremonies only, and some, going beyond this, stick to the kernel, eschewing the crust, either

¹ Bunyan creates not only the character "Faithful" but also "Little Faith".

believing in the One Impersonal Existence or believing in one's own Master. So it is only a question of degrees. Unless and until there is complete Realization which is the goal of all faiths, faith is faith after all, call it blind or otherwise. Once God is realized, there is no question of faith at all, just as there is no question of faith for a man to believe that he is a man; because one, then having transcended the boundaries of faith, feels oneself identified with the Infinite and finds the one Self manifested everywhere.¹

Bunyan's epilogue and introduction to "Pilgrim's Progress" warn the reader to interpret the allegory himself and not to dismiss the subject lightly, nor play with the outside of the story. In recounting it, he describes himself as the onlooker and not the one who is undertaking the journey which he sees passing before him, just as an awakened soul perceives its own experiences with complete

detachment from the body which suffers as events give rise to such feelings.

Some of Bunyan's illustrations, crude as they may appear, are more suited for his readers than if given in spiritual symbols. "Contemplation" is seated silent and musing, on a chair of pure diamond, and when Pilgrim enters his presence he pulls back a curtain by means of a string which he holds in his hand, disclosing the inner portion of the cave with a single diamond in which can be seen the walls and streets of the New Jerusalem made of precious stones and gold as described in the Book of Revelations.² Curtains drawn back in that way probably existed in the village fairs, but the string and a diamond are somewhat incongruous and yet it is very realistic in the full narrative. As a symbol, the diamond has many meanings. The Diamond Soul is one of the titles of the Supreme Buddha in the East³; and at the other end of the scale,

¹ Baba's Message to All Faiths Conference, Nasik.

² "Revelation of St. John the Divine".—Western Scriptures.

³ "Voice of the Silence," by H.P. Blavatsky (Theosophical Society).

there are diamonds in ordinary playing cards¹ in which the cards 2-10 represent the lower evolutionary stages through which the soul has to pass gathering strength and experience on the way. The card Jack stands for the human form with fully developed consciousness and the King and Queen represent respectively the inner pathway of the soul and the state of Gnosis. Surpassing all is the Ace (1), the ONE WITHOUT A SECOND, *i.e.*, the Ultimate Reality.

Bunyan does not speculate about the unseen worlds and describes heaven and hell as he has witnessed them in his visions. Having no Master in the flesh, he wisely follows the *shariat* or doctrinal aspect of his religion according to his conscience which Baba has described as the "Voice of God" and thus he avoids the dangers in Yoga. Other mystics have also

related super-conscious experiences in metaphor and symbol as in these further lines of Shabistari:

"The Universe is God's Book and he to whom the vision of the Divine has been vouchsafed, reads therein and understands. Substance is its consonants and accidents, its vowels and different creatures are its signs and pauses.

The first verse is "Universal Reason", the second, "Universal Soul", "the verse of Light", and this is a brightly shining lamp. The third is the "Highest Heavens"² the fourth "The Throne"³ After, there are seven transcendent spheres, the chapter of the seven Limbs and forms of the Four Elements.

Then Nature's three kingdoms whose verses none can count, and last of all came down "The Soul of Man" (The Book of God). Each creature has its being from the One Name from which it comes forth and to which he returns, with praises unending. The heavens revolve day and

¹ See *Meher Baba Journal*, article on "Twenty years with Meher Baba," by Dr Ghani.

² Christian mystics also indicate the distinction between the Throne and other positions in heaven.

³ The complete text of the words of the Master Jesus in *Matthew's Gospel*, Chapter VII, are:

Ask and it shall be given you; seek and ye shall find;
Knock and it shall be opened unto you;
For everyone that asketh, receiveth and he that seeketh,
Findeth and to him that knocketh, it shall be opened."

night, like a potter's wheel, and every moment, the Master's Wisdom creates a new vessel; For all that exists come from One Hand, One Workshop ("Thoughts on Creation").

In a few words, Baba has expressed the truth underlying the process of creation and evolution in their true perspective with regard to the original One Source and the end of creation which is spiritual perfection*:

"It is one and the same Universal Being, God, who plays the different roles of stone, metal, vegetable, dumb animal and human being and, through the existence of each of these, experiences his own gross and subtle manifestation. It is the same Indivisible Being who, through the existence of a realized or spiritually perfect person, experiences his own Real State which is beyond the gross and subtle planes."

The Cross is the central fact in Bunyan's story of Pilgrim, that symbol which is not confined to any one religion for it has represented the different aspects of the work of the Avatar throughout the ages. In ancient Egypt, it

appeared in the same form as adopted by Christianity as well as the Tau and Ezekiel marked the foreheads of those who feared the Lord, with the ancient Hebrew sign of the Cross, the sign Thau¹ which is the Christian Cross written slanting at an angle of 60°. One of the formulæ adopted by the Catholic Church in making the sign of the Cross, was used as a sign of recognition among neophytes and adepts long before the Christian era.² In Bunyan's story, Pilgrim loses his burden at the foot of the Cross, after he has passed through certain earlier experiences on the spiritual path, though, he has yet many other trials and perils to face after his burden, which represents his consciousness of separation from God, falls from his back and ceases to be a dead weight impeding his progress. Thus we have in "Pilgrim's Progress" a vivid allegory of the work of the Perfect Master in removing *sanskaras*³ from man's consci-

* "Sayings of Shri Meher Baba."

¹ Ezekiel, Chapter 9, Verse 4 (Vulgate).

² From "Isis Unveiled", by H. P. Blavatsky.

³ Impressions on the mind, body, of actions, desires, tendencies, thoughts bound up with our egoism; they may be good or bad, important or unimportant.—"Sayings of Baba" (Compare also the "Merchandise" of Bunyan in "Vanity Fair" which was good and bad, virtuous and otherwise).

ousness through the operation of Divine Grace and Love which the sacrifice of Jesus on the Cross of Calvary effected for the whole human race.

The ever recurring problems of evil remain to be solved individually and collectively as in the interviews with Baba reported in some detail in the "Perfect Master"¹ although they have already been dealt with in every great scripture of the world in terms best suited to the needs of their time.

Bunyan deals in his own graphic manner with pitfalls on the Path which beset the Pilgrim for all time, such as spiritual pride, fear, etc., and he shows the necessity of carrying out the dictates of conscience and higher guidance in spirit and letter if delay and suffering are to be avoided. "Mr. Tender Conscience" falls into the trap when greeted by "Mr. Spiritual Pride" with the words, "Hail, thou beloved amongst the sons of men,

thou Darling of the King of Heaven", after which Bunyan has him taken up a high tower where he feels very dizzy, illustrating the proverb "Pride goeth before a fall". Pilgrim's meeting with the two lions in his pathway illustrates the words of warning in the "Voice of the Silence": "Beware of trembling. 'Neath the breath of fear, the key of *kshanti* (patience) rusty grows. The rusty key refuses to unlock."² In the same series of instruction to those who enter on the spiritual path we are reminded that those who hold the doctrine of the eye "repeat in pride", "Behold I know", whereas "the doctrine of the heart for the elect in humbleness declares", "Thus have I heard".

Bunyan illustrates the power which the Pilgrim must himself exert which lies within his reach, by the "Key of Promise" with which Pilgrim unlocked the door of his dungeon in "Doubting Castle" where he has been cast by

¹ "Life of Baba," by C. Purdom. See pages 237-60 for 46 interviews and also detailed report of the interview with the late James Douglas (pages 162-4.).

² "Voice of the Silence," by H. P. Blayatsky (Theosophical Society).

"Giant Despair" thus exercising the Faith¹ which is the principle operating at every stage on the Path until the goal of God-Realization is attained. In "Pilgrim's Progress", we read of "Faithful" unto death as well as "Mr. Little-Faith who also lives his part and fails". The "Light" for Pilgrim was pointed out to him by his good *karma* through "Mr. Evangelist" who met him at the "Slough of Despond" where he had been trapped by listening to "Mr. Worldly Wisdom", "Mr. Civility" and "Mr. Legality" with their specious arguments. Though misled, he was still honestly seeking the goal and the next stage at the distant wicket gate can be discerned by the light over it, when pointed out by good "Mr. Evangelist" whose reprimand to the now penitent Pilgrim is lightened by a kiss when bidding him God-speed with one smile on parting, an eloquent touch showing Bunyan's own tenderness revealed in many incidents in his own life.

Acting on the notice posted outside the gate "Knock and it shall be opened unto you", he is drawn swiftly through to safety from the lurking arrows of an enemy ever on watch to strike down those who reach that stage, as "Mr. Good-will" who has good will to all men, opens speedily. "The more thou dost advance, the more thy feet pitfalls will meet. The path that leadeth on is lighted by one fire, the light of daring, burning in the heart."²

True to spiritual experience, Pilgrim had to face the "Valley of Humiliation" after the relief and freedom from the deadweight of sin at the Cross which attended his faith in the Master's sacrifice that stage of the journey. Five centuries before Bunyan, the Persian mystic and poet, "Farid-ud-din-Attar" describes seven such "valleys" in "The Conference of the Birds", an allegory of the spiritual pathway of the soul's journey from darkness to light. In the first "valley" "The

¹ Bunyan creates not only the character "Faithful" but also "Little-Faith".

² "Voice of the Silence," by H. P. Blavatsky (Theosophical Society).

Quest', much that happened to Bunyan's pilgrim is depicted in symbolism and incidents that were familiar to his Eastern audience then just as Bunyan's illustrations appealed to others in his own day.

Intuitively also Bunyan indicated deeper truths upon the Path when in the scene where "Contemplation" draws back the curtain, his visitor was dazzled by the wonders of heaven and wanted to remain, gazing upon the picture unfolded before him.

"Three curtains, the gross, the subtle, and the mind intervene between man and the Real Truth or Paramatman (God, the One Supreme Soul).

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.

"There is nothing but God. Only three things are of real worth, God, Love and the Perfect Master. These three are almost one and the same. The God-realised Man knows himself as...the One Infinite Ocean of Truth, He has attained the Christ-conscious. state. He knows he is in every man and that every man is in him.

"The Perfect Master is Love, Lover and Beloved."¹

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(To be continued)

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Aquarian Avatar Meher Baba

BY KENNETH ROSS (U.S.A.)

Once more as the cycle of time doth engulf us
 A Master proclaims Himself, lo I am He!
 Once more the proud minds of men question His statement
 As Jesus was questioned in old Galilee.

Once again Grace will fill those who receive it
 Open your hearts, 'tis abundantly free.
 Free for the asking His love and compassion
 Free for creation, for you and for me.

*

¹ "Sayings of Shri Meher Baba".

The Intellect in Meditation

BY "V"

"THE specialized forms of meditation, on the other hand, imply and require something more than a purely intellectual approach to the Truth." ... "The task of bringing together the different facets of the Truth and building up a whole and complete view of life is attempted by general Meditation, in which thought is free, comprehensive and receptive to all aspects of the Truth." In these two sentences as in fact throughout the thorough analysis of types of Meditation, we get an idea of the place the intellect occupies in Meditation. Meditation itself has been described as the path which the individual cuts for himself while trying to get *beyond the limitations of the mind*. The process of Meditation knows no law except that of finding the Truth. The end of meditation is therefore the

finding of Truth for which purpose the individual has not merely to get beyond the limitations of the mind but has also to grasp a whole and complete view of life. Of such comprehensiveness and completeness, the intellect is only a path. It is created by life, if we may use the word life in a very large sense, indefinite circumstances to act on definite things. It is, as it were, an emanation or even an aspect of life. How can the part absorb or contain the whole? How can the intellect then grasp or contain or envisage a complete view of life which according to Shri Meher Baba is Meditation? This inadequacy of the intellect alone in meditation is made explicit in Part IV of the †"Types of Meditation": "When the aspirant is interested in the wider problems of

* Types of Meditation in "Discourses by Meher Baba", Vol. III, pp. 53, 54.

† *Ibid.*, pp. 59, 60.

the ultimate nature of life and the universe and begins to think about them, he may be said to have launched himself upon such meditation. *Much of what is included under philosophy is a result of thus trying to have an intellectual grasp of the ultimate nature of life and the universe.* But the purely intellectual grasp of the Divine Truth remains feeble, incomplete and indecisive owing to the limitations of the experience which may be available as the foundations of the structures or speculation." In this clear exposition Shri Meher Baba reveals how the intellect is insufficient. In the first place, a mere intellectual experience lands one in diverse conflicting views. In the second place, the picture thus presented is incomplete owing to the limitations of the experience. Meditation, in fact, is valuable and even necessary only for this purpose that it adds to the experience of the intellect other modes or types of experience. What they are will be considered later. For the present, it merely suffices to state that the intellect affords a partial picture of the truth and

by imagining or asserting that it is the complete picture tends to distort Reality and thereby defeat the very purpose, to fulfil which we may well imagine this faculty evolved.

In this connection it would be perhaps not without value to consider the conclusions reached by the celebrated Philosopher Henri Bergson. Without going in to the central thesis of his philosophy that change alone is real, that reality is a flux, we have to admit that the reasoning on which he arrives at the incidental though fundamental conclusion that the exercise of the intellect does not give us metaphysical Truth is worthy of acceptance and, in fact, claims it. From a series of cases he takes from biology, he draws the conclusion that intelligence is but one of these divergent directions in which an activity has split up as it grew. In order to have a complete picture of Reality then, we have to grasp the entire view of life and not merely that presented by the intellect. Of the other two divergent streams, we may perhaps limit our present consideration to one—instinct. The other stream which may be

somewhat arbitrarily termed on par with our intellectual conception of matter need not concern us at present as we are dealing with purely mental phenomena.

To start at the beginning, consciousness, according to Bergson, is at the origin of life and is co-extensive with universal life. This consciousness in order to set itself free having been obliged to divide organization into two complementary parts, vegetables on the one hand, and animals on the other, has sought an issue in the double direction of intellect and of intelligence. This splitting out of the consciousness into intuition and intelligence is due to the need it had to apply itself to matter at the same time as it had to follow the stream of life. Bergson uses the word intuition to mean instinct that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely. The distinction between intuition and intellect is further brought about when Bergson says that consciousness launched into matter, fixed its attention either on its own move-

ment or on the matter it was passing through; and it has thus been turned either in the direction of intuition or in that of intellect. Intuition at first sight would therefore appear to be far preferable to intellect because in it life and consciousness remain within themselves. But, in fact, it is not so. On the side of intuition, so Bergson says, consciousness found itself restricted by its envelop and so shrunk into instinct to embrace the very small portion of life that interested it and this it embraces only in the dark, touching it while hardly seeing it. On the other hand, in intelligence, consciousness seems to externalize itself in relation to itself. But just because it adapts itself thereby to objects from without, it is able to evade the barriers and open to itself an unlimited field. Once forced, however, it can turn inward to itself and awaken the potentialities of intuition which still slumber within it.

Consciousness in man then is mainly and pre-eminently intellect. It might have been, it ought to have been also intuition. A complete and perfect humanity would be

that in which the two forms of conscious activity should attain their full development. In trying to realize himself however man has succeeded in abandoning a part of himself on the way. It is the recovery of this part, it is the full development of intelligence and intuition, in fact making the entire field of consciousness once again light up and become aware of itself, or self-conscious, that meditation attempts to achieve.

Bergson himself says that each of these two lines of thought leads to the other; they form a circle; Intelligence may be called the luminous nucleus around which instinct, even enlarged and purified into intuition, forms only a vague nebulosity. Intuition will, it is thus seen, enable us to grasp what it is that intelligence fails to give us and will also indicate the means of supplementing it, and helps to establish a sympathetic communication between us and the rest of the living. It expands our consciousness, it introduces us into life's own domain. But though it thereby transcends intelligence it is from intelligence that has to come the push.

Without intelligence it would have remained in the form of instinct. This need for a synthesis between the two divergent streams of thought in order to grasp Reality is very well brought out in the famous expression of Bergson: "These are things that intelligence alone is able to seek, but which, by itself, it will never find. These things instinct alone could find; but it will never seek them." The push which intelligence alone can give and the area which instinct alone can cover are therefore essential to the proper comprehension of Reality. In the entire area of consciousness which is the only Reality, only one small part is lit up by the intellect which is itself an aspect of that consciousness. The effort to be put forth in meditation is to utilize the push of intelligence in order to make it possible to light up the whole area of consciousness and to make it become self aware, as it were.

In another place, Bergson states that intellect may be considered as a condensation of consciousness and in order to apprehend the whole of consciousness, intellect must

be thrown back and resolved in this consciousness of which it is a condensation. In practice, however, in the humanity of which we are a part, intuition is almost completely sacrificed to intellect. Intuition is there however, but vague and above all discontinuous. It is a lamp almost extinguished which flickers now and then. It glimmers when a vital interest is at stake and occasionally lights up the darkness in which the intellect leaves us.

Bergson states that philosophy ought to seize, sustain and expand the fleeting intuitions and so unite them. Then it will perceive that intuition is the very life itself. Thus the unity of spiritual life is realized. But we recognize it only when we place ourselves in intuition. Developing the same idea he says at another place that if intuition could be prolonged for a few minutes it will make the philosopher agree not only with his own thoughts, but all philosophers with each other. The object of philosophy would be reached if this intuition could be sustained and generalized.

We thus see that for Realization, the intellect alone is not enough,

though the push that consciousness exerts as intellect is essential. This is just what Shri Meher Baba evidently postulates in a few sentences with which this article commences. In fact one can see the under-current of this thought throughout "The Types of Meditation". It stands to reason also that the intellect cannot offer a satisfactory explanation of all phenomena and the noumenon underlying them. Meditation is the answer to the question, how then can one comprehend Reality? In meditation, the intellect is thrown back into the ocean of consciousness from which it has sprung and helps to light up the entire field of consciousness. The energies that consciousness supports are dissipated in material activity and even in mental activity to effect which intelligence has evolved. To throw back the intellect to the origin, to grasp the entire scheme of life in the way of Realization, Shri Meher Baba himself says that the process of general meditation knows no law except that of finding Truth. And he has known that Truth

and the path or the paths which an aspirant has to follow in order to satisfy that search are laid down by him in the eight articles on "Types of Meditation". The purpose of the present article is merely to try to indicate how the Intellect and the judgment are insufficient to evaluate these paths which the Master has laid down. In the absence of such judgments, there is only one criterion, one

standard of Truth and that is the supreme fact that the Master has realized Truth. For the acceptance of this fact, one wants Faith in the Master—the fundamental requirement of the Srutis—Shraddha. Without it, how can one approach the Master; how can one love him; how can one follow him; how can one attain the Truth or realize the Reality?

*

"Not Peace But A Sword"

BY MALCOLM SCHLOSS (CALIFORNIA)

Thy peace is greater than Thy sword;
Thy sword hath been in use too long,
And men are plunged in bloody strife
Who should be joined in holy song.

Put up Thy sword! Thy love alone
Hath power to alter or transform;
It is the light the darkness dreads;
It is the calmness in the storm.

*

"Time That Religion Goes, and God Comes"*

BY CHARLES J. SEYMOUR

(*Author of "This Spiritualism"*)

"IT is now time that religion goes, and God comes."

It was that sentence which, coming to my notice unexpectedly, casually, from a quarter where I should not have thought to look for anything of the kind, brought Shri Meher Baba into my field of consciousness, and eventually led to his occupying a position therein to which almost every other object of contemplation became subordinate and relatively unimportant.

For this is one of the crucial and basic sayings of Meher Baba.

The asservation expresses precisely one of the deepest convictions of experienced and enlightened Spiritualists. Not only have we been told, repeatedly, for many years, by trusted communicators from the Other Side, that "religion"—Collective, organized, institutional

and, unfortunately, it must be said in some cases, commercialised, religion—has come to be not only not a channel for living truth, for true spirituality, but is an actual impediment and distorter of it: we have seen quite clearly for ourselves, in our own comings and goings and study of the world and its affairs, how creeds, dogmas, ritual, have blinded men and women, have blunted their perceptions, have, purporting to reveal God to them, actually interposed a screen between Him and them.

I do not think this has come about in the main through bad intentions: the theologians to whom it is due were and are spiritually defective, spiritually obtuse. Ideas as to what is Religion spread and, like men in a

* Reproduced from the London Magazine *Light* of March 6, 1941.

trance, the theologians accepted the ideas borrowed industriously in and out of them, made of them an *intellectual* world.

So we have to-day the spectacle of a vast theological and ecclesiastical structure with innumerable denominations and sects, each of which claims, competitively, to have the Truth: when there is no Truth other than the simple one of *man's direct relation to and connection with God*.

"You must become aware of God within you. You must cease to rely on Priests and Sects and Observances and Creeds, on anything written down in any place at any time, no matter how 'sacred' you have been taught to think it, or how much you may be warned. Tradition and Authority sanction it. *Religion is for your soul to be awake to, aware of, God*. It is to have great personal faith, strong joyous faith which is entirely independent of any other person. It is for every man to shatter his prison house of illusion—the illusion of this phenomenal world—in which he is immured, and to know his Oneness with God, with Infinite

Truth, *and therefore his oneness with his fellow-men*, so that that most disastrous illusion of all, *your feeling of separateness from one another*, of your being shut off away from and being opposed to one another by differences in rank, in education, in means, by physical distance, by geographical boundaries, by self-contained nationalism, shall cease to exist. Thus only can 'God come'—by you, yourself, in your own life, your own work and home, your own mind and soul, identifying yourself with God, *knowing yourself to be God*. You are each a spark of Him. As you contemplate that spark, you will see that actually it is no spark at all, but a mighty flame. I tell you that this is true. Wherever you find it expressed, in any Book, in any writings, that is the true Word. If you will do this, if you will thus know God within you, you will solve all your problems of this world, your jealousies, your injustices, your inequalities, your hatreds, your recurrent wars. And only in this way can you do so. I do not preach: I do not even teach. I ask you to look

within and to know yourself as God, that all men are God. I will help you to the way and give you strength for this, through my love for you. Wherever you are, I will be with you and I will never fail you."

These are my poor words, but all the soul I show is the soul of Shri Meher Baba.

He does not turn from the prophets, the seers, the great spiritual awakeners of the past. He is One with them, as with all men; as all men are One with them and with him. The message of all authentic awakeners, he says, is identical when read with the eye of the soul. And that once one has

emancipated himself from the schools of thought (that is, the religions) which have confusedly proliferated from the essential spiritual simplicity of those awakeners, one instantly perceives to be true.

We have waited long for, and stand sorely in need of, the new Awakener.

Through him, mankind can grow to self-knowledge, and to God-realisation, through Divine Love, to end the pitiful folly of our seeing in our larger self, which is mankind, something foreign to fear and suppress, something to make subservient, something to outwit, agonise and destroy.

*

THE SAYING OF MEHER BABA

It is only in the super-conscious state that the Mind is conscious of the *Real Self*.

*

Thoughts on Christmas Day

BY DELIA DELEON

THIS is X-mas day—the third one of the war which is now world wide, for all people have to be stirred in suffering to be ready for the spiritual awakening. Already we can see the pattern taking shape and we await Baba's day and hour with faith, love and fortitude.

A large portrait of him stands in my room and I have decorated it with holly—a poignant reminder of that divine manifestation of love which took place 2,000 years ago. Now, the Christ is again with us, but few know him or love him as yet—all they know is that something big is at work which has shattered the old world and is re-shaping everyone and everything for the new world order, not the order envisaged by war lords, but one of Divine Love and spiritual aspiration.

"And the Word was made flesh and dwelt among us... full of grace and truth." These words trail through my mind and as I write them, Baba's love flows through

me, in me and all around me and I see his face so beautiful, holy and full of truth. So, if our blood and suffering and tears lead us a fraction more towards him, how worth while, for it teaches us to see with spiritual clarity and to distinguish the real from the unreal. We can say with the Upanishads—

"From the unreal, lead me to the Real,

From darkness, lead me to Light.

"From death, lead me to Immortality."

If we look, we can find him at the centre and core of our being, and when we have found him, we know there is no other. If we let him, he will teach us, guide us and show us how to live more fully and truly.

It is the reason and purpose of our lives to find the Divine within us and to merge with that Divinity. Baba, being one with the source of all, is in us all and stands to us as a pattern, a focal point

and inspiration. To see him is to see all beauty and all imagined beauty. To know him is joy beyond measure. To work for him and do his bidding is to gain a fuller experience of his wisdom and power. The impossible becomes the possible, and ways and means open up to fulfil his orders in interesting and unusual ways. These last few months have shown this to me so clearly that I wish on this X-mas day, to re-dedicate myself to Baba in love, and faith and service. I did this instantly ten years ago but now, with fuller knowledge of his selfless work for humanity, I feel it is the greatest privilege any of us can have to serve him and help in any little way.

Through the distribution of his booklets in India, America and the British Isles, many more thousands of people have heard of him and his work; and felt drawn to him in love. Baba entrusted this work of printing and distributing at least 20,000 booklets in the British Isles to Mr. William Backett and myself, and we have been helped by many devoted and enthusiastic followers and friends

as well as by strangers who have made their first contact with Baba through the booklet. Some who met Baba ten years ago, or heard of him then and were not drawn to him, have now responded amazingly and wonderful work has been done by all in the distribution, and by personal explanations when an opportunity offered. In addition, the booklets have gone as far afield as Canada, West Indies, Central America, South Africa and Australia. It has been an illuminating experience for all concerned. When the order came from Baba to print and distribute at least 20,000 copies, there seemed no possibility of raising the money and war conditions had to be surmounted; but it was amazing how things worked out—a loan made it possible to put the work in hand without any delay and step by step all obstacles disappeared. We managed to get the amount of money we needed—gifts came in small and large amounts and, later on, unexpected help from abroad enabled us to back the loan. All rallied

round to the best of their ability and this co-operation has made it possible to distribute by X-mas over 20,000 booklets and has brought confirmation of Baba's promise and message in which he sent "his blessings to all those who participate in this great work and help to carry out his instructions satisfactorily." A collective account of experiences connected

with Baba's work together with extracts from letters received is being sent by Mr. Backett and will appear in future issues of the *Journal*.

Now, the King is about to give his Message, over the wireless, to the Empire. We await the day when the King of Kings will give His Divine Message to all humanity.



THE SAYING OF MEHER BABA

If the mind is regarded as a hand and the body as a spoon, the difference between the Shivatman or God-realized person and the Jivatman or unrealized person is this—the former eats only with the aid of the "spoon" or body, the latter eats with the hand or mind as well as with the spoon or body.



Spiritual Anecdote

BY ABDUR REHMAN POONVI (*Nasik*)

THERE are very many instances on record of saints possessing and exercising peculiar and strange powers borne of their spiritual advancement and status.

These spiritual powers comprise the faculty of foreseeing future events, foretelling their occurrence—of safeguarding individuals from harm and evil—of assuring to one person success over another—of anticipating and forestalling the machinations of the evil-minded and of punishing or even causing the death of anyone—all to the ultimate good and well-being of humanity. In the working of these powers, nearness or distance is of no account. Saints indulge in these powers outwardly speaking in a very irresponsible manner as if goaded by their passing whim and fancy. But deeply studied, their interference in the mundane affairs of the world is solely with a view to restoring the balance between good and evil, for which end they happen to be the conscious or unconscious tools in the hands of the powers that be.

The following historical episode is an extreme case of its kind and depicts immaculately the powers of Divine interference through the agency of saints who, the Easterners believe, guide and control—covertly or overtly—the affairs of the world:—

After the death of Alauddin Khilji—the King of Delhi, his youngest son—Qutbuddin Mubarak ascended the throne by defeating and killing the rightful claimants—his brothers.

Contemporaneously with the young monarch's reign, Hazrat Nizamuddin Aoulia, otherwise known as Mahboob-e-Elahi, conducted his spiritual mission at Delhi. His sublime teachings and handsome personality, cast an unbreakable spell all around and gripped the entire population of the dominion.

The spiritual fame and repute of Saint Nizamuddin aroused the ire and jealousy of the king and he thought of asserting himself by damning the prestige of the Saint some way or the other.

Consequently, Qutbuddin Mubarak announced a durbar-day on which Saint Nizamuddin in particular was desired by him to pay homage to the throne after the manner of the nobility and learned divines from his territory.

Saint Nizamuddin politely refused the invitation and had it conveyed to the monarch that it was against his spiritual dignity (Faqiri) to attend such a worldly show—the durbar. At this, the proud king felt very much insulted and he sent a special message to the Saint that if he persisted in disobeying the royal command, the matter would invite serious consequences.

Hazrat Nizamuddin had a great following from amongst the noblemen and courtiers of the king and these exerted their utmost to make the ruler withdraw his ultimatum. But the king was adamant in his resolve. Failing in their overtures with the king, they tried to plead with the Saint, to save the awkward situation by accepting the invitation to the durbar. The Saint too was found as implacable as ever when he said, "I can change my mind, but not the Will of God".

At last, the long-awaited day of the durbar came. Once again, people approached the Saint tempting him with the news that the coach was ready to take him to the durbar, but finding him engrossed in meditation, they retired and gave up the attempt.

Towards evening that day, Hazrat Nizamuddin came out of his room and meditation. People saw his face red, eyes glowing and they heard him muttering to himself a Persian couplet meaning:—

"O you silly fox, why did you not sit quiet; and why did you try to pounce upon the lion and thereby suffered?"

And soon afterwards the news flashed in muffled voices from one corner of the city to the other conveying the fact that the Shah (king) was murdered. The next day, the world knew to their horror that the murderer was no one else but Qutbuddin's slave Khusro who aspired for the throne.

Verily, it has been said "Ba Khuda masti kuno ba aouliya hoshiyar bash" (with God—the Absolute, play any pranks you like; but in your dealings with saints, you have to behave and be on guard).

When the Heart Speaks

F. H. DADACHANJI

Experiences of the heart spontaneously poured out in grateful acceptance of the Master's Grace, loving guidance and inner help, gathered from letters to the Master.

(45)

*New York,
October 29th, 1941.*

BELOVED—

If I have to think of you, it is my life and it is your will. If I have to sleep, it is your will and it is my life.

If I have to travel over the ocean to see you or to hear you, it is your will and it is my will and it is all that you have to make me do and act and function. It is for the good of this life that it is *to be or not to be that we see you in the flesh.*

It is for the good of men we have to know and bring to life the thought of you, Beloved Being... So I have resigned to wish and to want the way of my own will. I have resigned to think the way of my own self as mind, as head, as heart. So, I live for you, my TRUTH FORM in me as aspirant of *good* and good is GOD. So I live for you, my

Beloved and have the FAITH that in you and for you I am fulfilling YOU for the world's own good. Thus I am in this world of the West for You... I am here to make the work of you to bring the name of YOU BELOVED to the surface of the head and the heart. And if it is right in the way I try to do it, be my GUIDE WITHIN in... PURE INTUITION. If I have to do the work I am entitled to do, as so it has been ordered by you, so let it be in the way YOU say it in the Intuition, and in all ways the way you say it to the world who is so ignorant of you as FACT OF LIFE REALIZED. I am sore to know that we have to meet you later than it is planned by all of us, in the longing hearts. All in our lives is far too late and far too soon and far too slow, and it is all as it is FAR TOO SMALL TO LIFT THE HEART TO YOU....

I am conscious that we have to learn more the way of Truth. I am sure that we have to know deeper the way of YOU in the world of PAIN, as WAR as destruction. I am sure that we have to learn to be better and deeper in being the WONDER that YOU have to demonstrate *to all* in this world.

So I am sure that I am here to make the wonder of LIFE REALIZATION in being in YOU—the WONDER OF LIFE REALIZATION. Beloved, be in all our life's activities and help us out of the dark, ignorant I. We have to live for YOU and we are so individual and selfish. We must live for you, and are so individual and unconscious. We ... in being as we are and seem to be the way you have us to be and feel in our own self so individual and UNSELF-CONSCIOUS. So lead us on. So bring us forth to serve YOU in the real, pure, unselfish ways. Bring us to YOU BELOVED. BRING US INTO YOU.

My sweet Baba, we are here all through, in this same small apartment and try to make it simple and good for all who come to see us and talk about you. I am

lecturing on the 6th and 9th instant and again on the 4th of December when Claude Bragdon has done the nice gesture to accept to introduce me..... We have to accept invitations to speak at groups of all sorts and kinds of Seekers... such as Psychic Research on the 4th of December. Then Ethical and Spiritual Society on the 9th of November and for a very remarkable Hindu Brahmin Dr. Acharya, who has to make a living... to support his Yoga Research Institute. I have accepted to be the guest of honour to speak about my experiences of four years in India at the Ashram of the Perfect Master, Meher Baba.

So I work my way in and out of all these seeking institutions and find it useful to hint to, in their own way, the pure aspect of YOUR SELF as fulfilled example of the Ideal human creature which is all they all like to want and have not yet understood HOW to want! So I work in the speculative Western way to make the spiritual adventures an experience of life and in all views of life. I find it selfish

and impractical to deny their own standard and so I try to come to their level and build out from them some pure aspect to help them understand deeper. They are willing to come to you if I make it simple and say to them He is using your way to bring you to the Highest.

I live very simple. I eat ordinary food. We have rented this small apartment of three rooms for a short lease to be able to leave it at your call any time. . . . Of course, we work together. There is no cable that has been sent out to you which has not been thought out and discussed together. . . We try to make things for your purpose which is for us *the only right to live* and breathe, and that is how to make your name and person known in the hemisphere.

The most perfect friend is *Max Gysi*. He has arranged my lecture in Boston as no professional can do. We had a full hall... There I met *Olive Winfield* who then was complaining of ill-health and, through great insistence, I made her come to New York to be X-rayed and studied by a good

physician: *Dr. Guinsburg*, of whom I wrote once that he is the most unselfish good man in this profession I have ever met. When he saw her, she had already all the signs of the last stages of cancer; he took her at once to the hospital where she had to be operated the next morning! The operation resulted negative as the case was too advanced. So she is in Murray Hill Hospital and one expects the usual course to take place every day. Her immediate danger is peritonitis. She begged us to cable you. So we did last night. She refuses any demonstration of sentimentality and wants only your picture before her eyes. Your blessing will do the spiritual miracle that she is hoping for.....

All the world here is conscious that a great Teacher has to mark time in this world of life spiritual and that the old school of thought and talk is useless. They want the Living Source of Life, through the Man who is the Truth Personified. They want it and see the need; but who is dying of Love spiritual and who is bringing the great sacrifice to Love and fulfil the life spiritual

at the cost of their little self and their small will and the high-hatted world's wisdom?

I shall make this remark to myself and to all when I speak of You who is the embodiment of the Free Life and Free Spirit and as Free Being.

I think of you and live for you, to live for the world and in the world of you.

Bring us to you soon, Beloved: the heart is often full of tears and the head full of madness—to live and die for YOU.

Work fast! The time is ripe. WE NEED GOD as YOU

My head and heart are at your FEET, my Beloved and ONLY Father and Friend.

"N."

P.S.—

The booklets have had excellent reception and they go as far as we can find people who are entitled to read them. We have few left to send. All have co-operated well to distribute.

I like when people strive and battle and seek at all costs. So we rely on the Source of Life *to bring to Life the God* in those who apparently sleep. Help us all to

bring life to all. Trio send love to you and all. Gysi is arranging for lectures in Philadelphia and Chicago.

* * *

(46)

*McKee City,
New Jersey,*

November 10th, 1941.

MY OWN DARLING BABA,
Ten years ago to-night, I went through a door at Harmon-on-the-Hudson, and there you were—the one I love, all beauty and light and kindness—so wonderful I do not even now really understand. You jumped right into my heart and you have been there ever since,—through dark and lonely times, through joys and satisfactions, always in my heart, Baba, the Beautiful One, singing His Divine Song, wooing me, calling me, abiding with me. Baba, how can I be thankful enough that I found you, or rather that you found me, wandering in darkness and ignorance. Now you are like an anchor that pulls me back and holds me steady when I try to fly away from the course on which I must travel. Now you are the

imagination that shines through all my days and the comfort that restores me in the night to a sense of true peace.

I want to thank you, Dear Baba, for your wonderful articles in the Journal which I have read several times—all of them, word for word. They are so helpful and illuminating and have answered many of my questions. They seem to bring you closer and I do so long to feel near to you, Baba darling. Please make me more and more aware of your Presence in my heart, and cleanse away all the impurities that keep me from seeing you. I love you, but I know I do not love you enough, nor as much as I should. Please make me love you more and more each day. I wish I could be with you outwardly—every minute, for always. When will you come again so we can see you? Will you come soon to America? Please do, if you possibly can; we just want to *look* at you, to make sure you are real and not a dream.

Do you know, Baba, it is almost ten years since I saw you last—You got on the train at midnight at Harmon and rode away into the night and took a part of me with

you. I love you *always, always.*

Jo.

* * *

BABA

His eyes are stars,
And He a Prince must be
To have such sweetness
And sincerity.

Such wisdom, and such charm
And winsome grace.
Ah! There's a wealth of beauty
In His Face.

And where He goes
The world must follow after,
To hear His Word,
To echo His gay laughter.

For He is friend to all mankind,
His name
Shall set all hearts
With joy and Love aflame.

Yet where he goes
No man may follow quite,
Nor know Him fully
For His name is... Light!

With all the love in the world, to my darling Baba, on the tenth Anniversary of my meeting Him.

November 10, 1931—November 10, 1941.

Jo.

Notes from My Diary

BY F. H. DADACHANJI

EVERYONE knows how and what important decisions were being taken at Delhi during the last week of March and the beginning of April. At such crucial moment in the history of India, Baba decided, for his own reasons, that his last Message on the "Spiritual Significance of the Present War" as well as his article on "Violence and Non-Violence" be read by all the important leaders of India who participated in these vital discussions.

Two of his disciples were deputed for this important work and were instructed to proceed to Delhi forthwith to personally deliver the Message and the article to all the leaders. These instructions were duly carried out and thirty of India's great leaders and most prominent people received Baba's message at a most opportune period.

When the two disciples returned

to Dehra Dun and reported to Baba their interesting experiences, Baba remarked that his plan had been duly chalked out and was to be duly gone through at this significant time. Addressing the two disciples, Baba pointed out—

"I have contacted the leaders through you. The leaders will now take decisions according to the thoughts and wisdom God will give them. God's plan is always for the best and although, at times, things appear to be going wrong, in fact, it is not so."

Baba further added—

"Real Non-violence, like Truth, Love and Selfless service, is the guide to God-realization. My non-violence includes violence, under certain circumstances, when it is done a hundred per cent for others and without the slightest feeling of malice, hatred, revenge or self-gain, and I call it 'Non-Violent Violence'."

*

God Wants Us All To Follow

THE WESTERN STRIVER

My sweet Life that brings Pain and Joy—
Take in the Life and realize the Pain to be the Joy.

Sweet Man Who has come to redeem the world—do us Grace.
We all here in the world of the West know the
Realizing Order in us in Pain and win in Joy when you take the
initiative to make us One.

This feeling we name Christ-consciousness:
We name it thus.

Is it or is it not Joy of the exalted " I " in Pain in search of One?
We are deluded by our own self that is in agony of Truth.
We are deluded in this world of life of the senses to take the Life
and use it with energy.

Is this selfish existence Life in Pain?
We know that you take upon You the Pain of the world to
redeem in our own self and this Truth-state of Pain.

We can understand this and we are knowing in this
That you have been a Realizing Order in our own Conscience;
We are the Will of God and know that it is CALM,
We realize the Will of God and see that it is YOUR HAND that guides us.

We see you—and our heart in one only Aim when we kneel before the
Christ.
Is it all a phase? And when is the phase new to have us be YOU?

We know—YOU ARE THE INCARNATION OF LOVE.

Love is the Good Motion in US in the HEART that comes to ask
FORGIVENESS and has to pray and is humble.

Is it this WHAT YOU SAY TO US?

Is this the REAL LIFE WITHIN?

Register of Editorial Alterations Vol. 4, issue 6

Page 281, para 1, line 11, change conterminus to conterminous

Page 285, para 3, line 16, change "a" to "as a"

Page 286, para 3, line 1, change experiences to experiences

Page 287, para 1, line 10, change "of life" to "life"

Page 289, col 1, para 2, line 2, change divisons to divisions

Page 289, col 1, para 2, line 3, change divisons to divisions

Page 297, col 1, para 1, line 14, change defence to defense

Page 298, col 2, para 2, line 6, change brimestone to brimstone

Page 299, col 2, para 1, line 7, change defence to defense

Page 300, col 1, para 2, line 13, change defence to defense

Page 302, col 2, para 2, line 2, "suited" to "more suited"

Page 304, col 2, para 1, line 6, change signa to sign (Note: Tau is a Greek letter, Thau is a Hebrew letter, both used to signify the sign of the cross)

Page 306, col 1, para 1, line 16, change spacious to specious

Page 306, col 2, para 1, line 6, change srtike to strike

Page 308, col 1, para 1, line 1, change o to of

Page 310, col 1, para 2, line 8, change complimentary to complementary

Page 324, col 2, para 1, line 20, change blessing to blessing

Page 327, col 2, para 3, line 6, change circusmtances to circumstances