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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 II

HELL AND HEAVEN

AT the time of death, the soul drops its physical body. Therefore, after death, there is no consciousness of the gross world, since it is directly dependent on the physical body. But, though the consciousness of the gross world is thus lost, the impressions of the experiences of the gross world are retained in the mental body; and they continue to express themselves through the semi-subtle sphere. During the interval between death and the next incarnation, the consciousness of the soul is turned towards these impressions, with the result that there is a vivification of impressions and the revival of corresponding experiences. The average man does not become aware of the subtle *environment*. He is wrapped up in complete *subjectivity*; and he is *absorbed in living through the revived impressions*.

In life after death, the experiences of pain and pleasure become much more intense than what they were in the earthly

life. And *these subjective states of intensified suffering and joy are respectively called hell and heaven. Hell*

Hell and Heaven are States of the Mind *and heaven are states of the mind; they should not be looked upon as being places; and, though, from the subjective point of view, they mean a great deal for the individualized soul, they are both illusions within the greater illusion of the phenomenal world.*

In the hell-state as well as in the heaven-state, desires become much more intense, since they no longer require to be expressed through the gross medium; and like desires, the

Desires and Experiences get intensified after dropping the Gross Body *experiences of their fulfilment or non-fulfilment also become greatly intensified. In the earthly career, desires, as well as the pleasures and the*

sufferings, which they bring, are experienced through the medium of the gross body. The soul is of course actually using his higher bodies, even in his earthly career. But, in the earthly career, the consciousness of the soul is bound up with that of gross body; and therefore, the processes of consciousness have to traverse through an additional veil, with the result that they get mitigated in their force, liveliness, and intensity, just as the rays of light would get more dim, if they were required to pass through a thick glass. During the habitation of the body, desires and experiences suffer deterioration of intensity; but when the habitation is given up, they undergo relative increase of intensity.

In the heaven-state, the fulfilment of desires is not, as in the gross sphere, dependent upon the having of the object of desire; fulfilment of desire comes

In the Heaven-state there is a fulfilment of Desires through Thought *merely through the thinking of the object of desire. For example, if a person is desirous of hearing exquisite music, he would get the pleasure of actually hearing it, merely by thinking about exquisite music; the imaginative idea of*

exquisite music, becomes in this state, a substitute for the physical sound vibrations of the gross sphere. The pleasure, which he derives from the thought of exquisite music is, for him, very much greater than the pleasure which he, in his earthly career, derived from the actual hearing of physical sounds. *In the heaven-state, there are no obstacles between desires and their fulfilment; and the pleasure of self-fulfilment through thought or feeling is always at hand.*

In fact, even in the earthly sphere of existence, some persons develop this capacity of making their pleasure independent of the possession of the gross object. Beethoven, for example,

Heaven on Earth was completely deaf; and, yet he could, through the exercise of imagination alone intensely enjoy his own compositions of music. So, *in a sense even on earth, he might, figuratively be said to have been in the heaven-state.* In the same way, a person who meditates on the Beloved with love, is deriving happiness merely through the thought of the beloved, without requiring the physical presence of the Beloved. But, after death, in the heaven-state, the enjoyment of such imaginative fulfilment is infinitely greater since consciousness is then disburdened of the outermost veil of the gross body.

Some of the desires have a direct relation to the possession and assimilation of the gross objects through the gross body. The

Coarser Desires contribute to the Hell-state courser desires of lust, gluttony, or craving for drinking wine are of this type. These desires are specifically earthly because of their being possessive and because of their involving an element of clinging to the physical object and fastening upon it; and in these desires, there is not only a preponderance of the sensations derived from the contact of the object, but also of those sensations, which constitute the response of the body itself. These coarser desires contribute to the hell-state.

In contrast with the finer desires, the coarser desires place an infinitely heavier premium on mere sensations, quite independently of any intellectual meaning or æsthetic or moral

Difference between Coarser and Finer Desires

value. In the finer desires, like the desire for music, there is of course an element of wanting sense-contact with the physical sounds but these sounds become important for the man, not so much in their own right, as in their capacity to express beauty. In the same way, a desire to hear discourses has a hold upon the mind, not so much because of the sensations of sound, but because of the intellectual meaning, which they convey and the emotional appeal which they have.

Thus, in the finer desires, the actual sensations play a subordinate role as compared with the other ideational aspects based upon the sensations; but in the

The Place of Bodily Sensations in Coarser Desires

coarser desires, the chief element is provided by the actual sensations, connected with the physical object and the sensations aroused by them in the bodily response to their possession. *The organic sensations of the physical body play the greatest part in experiences connected with the coarser desires; and through them the individualized soul feels its own existence as the gross body, much more effectively and vividly than through the experiences connected with finer desires.*

Almost the entire significance of experiences brought about by the fulfilment or non-fulfilment of coarser desires is constituted by the *bodily* sensations

Non-fulfilment of Coarser Desires due to Inaccessibility to the Gross Object

themselves; and, therefore, they can rarely, like finer desires, yield the full experience of fulfilment, merely through the exercise of thought and imagination. It is characteristic of the coarser desires to insist on the possession and assimilation of the gross object itself; any imaginative idea of the gross object merely serves the purpose of accentuating their

urge to reach out to the gross object. *Since the gross object of the coarser desires is not available in the subtle world these desires are mostly the occasion for the intensified experience of the suffering of non-fulfilment. The revived experiences in connection with the coarser desires go to make the sufferings of the hell-state, just as the revived experiences in connection with the finer desires go to make the pleasures of the heaven-state.*

Just as in this world, the presence of coarser desires leads to the preponderating balance of suffering over pleasure, in the life after death also, the revived

The Sufferings of Hell and the Pleasures of Heaven

experiences in connection with these coarser desires, lead to a *preponderating balance of suffering over pleasure*, thus bringing into existence the *hell-state*: and, just as, in this world, the presence of finer desires, leads to a preponderating balance of pleasure over suffering, in the life after death also, the revived experiences in connection with the finer desires, lead to a *preponderating balance of pleasure over suffering*, thus bringing into existence the *heaven-state*.

But hell and heaven are both states of bondage *subject to the limitations of the opposites* of pleasure and pain; and they are both states, whose duration is

Time in the Subtle World

determined by the nature, amount and intensity of the accumulated impressions. *Time in the subtle world is not the same, as time in the gross world, owing to the increased subjectivity of the states of consciousness*; but though the time in the subtle world is thus *incommensurable* with the time in the gross world, it is strictly determined by the impressions, accumulated in the gross world. However, the important fact is that the hell-state and the heaven-state are far from being lasting; and, after they have served their purpose in the life of the individualised soul, they both come to an end.

The coarser sensual desires like lust and their emotional products like hate and anger, all contribute to the life of

delusion and suffering, prevalent in the hell-state; and, the finer desires like idealistic aspirations, æsthetic and scientific interests, or good-will towards neighbours and others, and

Vivification of impressions

their emotional products like personal love or fellow-feeling, contribute to the life of enlightenment and pleasure prevalent in the heaven-state. *These states for most persons, consist in reliving through the experiences of the earthly life, by means of the vivification of the impressions left by them;* and their duration and nature are dependent upon the duration and nature of experiences through which the person went during his life in the physical body.

Just as the gramophone record is set aside after the pin of the sound-box has travelled through each indentation present on it, *the hell-state as well as the*

Termination of Hell and Heaven

heaven-state comes to a termination, after consciousness has traversed the imprints left by earthly life: and, just as the nature

of the song produced by the gramophone record is strictly determined by the original song which happens to be recorded therein, the quality of intensified and magnified experiences through which the soul passes after death is strictly determined by the kind of life, which the person led on earth, in the physical body. From this point of view, heaven and hell are shadows cast by man's earthly life.

Heaven and hell would, however, serve no specially useful purpose in the life of the individual soul if they were to consist *merely* of mental revival of

Retrospective Survey of Earthly Experiences

the earthly past; that would mean bare repetition of what has once occurred. Consciousness, in these after-death states, is in a position to have a *leisurely and effective survey of the animated record of earthly life;* and it can, through the intensification of experiences, attend to their nature with better facility and better results. On earth, the consciousness of most

persons is *predominantly objective and forward-looking* and under the pressure of unspent sanskaras, it is mostly concerned with the possible fulfilment of sanskaras through the *present* or the *future*. But, in life after death, the consciousness of most persons is *predominantly subjective and retrospective*: and, in the absence of forward-goading sanskaras, it is, as in reminiscences, mostly pre-occupied with reviewing and assessing the significance of the *past*.

The fret and fury of immediate responses to the changing situations of earthly life is, in life after death, replaced by a more leisurely mood which is free from

Analogy of Cinema

the urgency of immediately needed actions; and, the accumulated experience of the earthly career is now all available for reflection, in a form which is more vivid than is possible through memory in earthly life. *The snap-shots of earthly life have all been taken on the cinematic film of the mind; and it is now time to study the original earthly life, through the magnified projections of the filmed record on the screen of subjectivised consciousness.*

Thus the hell-state and the heaven-state become instrumental for the *assimilation of experience*, acquired in the earthly phase, so that the individualised

Assimilation of Earthly Experiences

soul can start its next incarnation in the physical body, with all the advantage of digested experience. The lessons, which are learnt by the soul, through much stock-taking and reflection, are by the power of their magnified suffering or happiness confirmed on the mind-body; and they become for the next incarnation part and parcel of the intuitive make-up of the active consciousness, without, in any way, involving the detailed revival of the individual events of the previous incarnation. The truths absorbed by the mind in the life after death become in the next incarnation a part of the inborn wisdom. *Developed intuition is nothing but consolidated*

and compressed understanding, distilled through a multitude of diverse experiences, gathered in previous lives.

Different souls start, with different degrees of intuitive wisdom, which becomes their initial capital for the experiments and adventures of their earthly career. From one point of view, this intuition may seem to have been the product of past experiences, thus adding to the equipment of the psyche. But, it is truer to look upon intuition not as a new acquisition, but as an unfoldment of what was already latent in the individualised soul. And, from this deeper point of view, *the experiences of earthly life as well as the reflective and consolidatory processes to which they are subjected in life after death, are both merely instrumental in gradually releasing to the surface, the intuitive wisdom, which is already latent in the soul from the very beginning of creation.* Like earthly career and its experiences the states of hell and heaven in the life after death, are integral parts and incidents of that journey of the individualised soul, which is ultimately meant to get at the source of all things.

Contribution of Hell and Heaven to the Release of Intuitive Wisdom

Violence and Non-Violence

FURTHER EXPLAINED

BY MEHER BABA

NON-VIOLENCE pure and simple means Love Infinite. It is the goal of life. When this state of pure and Infinite Love is reached the aspirant is at one with God. To reach this goal there must be the intense longing and the aspirant who has this longing to realise the supreme state, has to begin by practising what is termed 'Non-violence of the brave'. This applies to those who, though not one with all through actual realisation, consider no one as their enemy and try to win over even the aggressor through love and give up their lives by being attacked, not through fear but through love.

As pointed out, 'Non-violence of the brave' is practicable for those individuals who have the intense longing to attain the supreme state. This longing is not

to be found in the masses. If, therefore, it is intended to lead the masses to pure 'Non-violence', it is necessary to first prepare them for the 'Non-violence of the brave'. To achieve this aim in a practical way, it is necessary to make them follow, in the beginning, the principle of 'Non-violent violence', that is, violence done solely for defending the weak without any selfish motive whatever. In time of actual war, when the masses are taken by surprise and when they are not even in the mood to listen to advice about having intense longing to attain the supreme goal of life, the only practical way to lead them finally towards the goal is to begin by inculcating in them the principle of 'Non-violent Violence' and then gradually introducing the

'Non-violence of the brave'. A premature attempt to introduce 'Non-violence of the brave' amongst the unprepared masses in actual wartime would not only fail but, on the other hand, there is the serious danger of bringing in the fatal 'Non-violence of the coward', *i.e.*, the masses will not resist the aggression simply because of fear and for no other reason.

The masses may also be educated and led to the 'Non-violence of the brave' by making them follow the principles of 'Selfless Violence' instead of those of 'Non-violent Violence'. This selfless violence is violence done in self-defense when attacked treacherously. No other selfish motive should be allowed to justify the violence. Thus, for example, when one's mother's honour is on the point of being violated by a lusty desperado and when one defends her by resorting to violence, he is said to have followed the principles of 'Selfless Violence'. Similarly, when the honour of the motherland is at stake and it is being attacked

by enemies, the nation's selfless effort in defending the motherland is 'Selfless Violence'. A tinge of selfishness being there (as the mother is one's own mother), the love expressed here is limited human love.

'Non-violence of the coward' is, as pointed out, fatal; as also is 'Selfish Violence', *i.e.*, violence for selfish motives by individual seekers of God by following 'Non-violence of the brave'. The masses who have not the requisite intense longing for being one with him have to be gradually led towards this goal on the principles of 'Non-violent Violence' or those of 'Selfless Violence' according to the circumstances. In conclusion, it must be very clearly understood that 'Non-violent Violence' and 'Selfless Violence' are merely means of attaining the goal of life, namely, the pure and simple 'Non-Violence' or the 'Love Infinite'. These means must not be confused or otherwise mixed up with the goal itself.

Non-Violence

(1)

Non-Violence Pure and Simple

(based on Divine Love)

Here one sees all as his own Self and is beyond both friendship and enmity, and never does a single thought of Violence enter his mind under any circumstances.

Violence

(III)

Non-Violent Violence

(based on Unlimited Pure Love)

Violence done solely for defending the weak and where there is no question of self-defense or of self-motive.

(II)

Non-Violence of the Brave

(based on Unlimited Pure Love)

This applies to those who, although not one with all through actual realisation, consider as their enemy and try to win over even the aggressor through Love and give up their lives by being attacked, not through fear, but through Love.

(IV)

Selfless Violence

(based on Unlimited Human Love)

Violence done in self-defense when attacked treacherously, and with no other selfish motive—for example—when one's mother's honour is on the point of being violated by a lusty desperado and when one defends his mother; so also when the motherland's honour is at stake and it is being attacked by enemies, the nation's selfless effort at defending the motherland is selfless violence.

(Va)

Non-Violence of the Coward

(based on Unlimited Weakness of Character and Mind)

Those who do not resist aggression, because of fear and for no other reason, belong to this class.

(Vb)

Selfish Violence

(based on Hatred and Lust)

When violence is done for selfish motives by an individual or nation for power and selfish gains, etc.

The motive and the result are always determined by the general acceptance of their being good or bad; for example, 'Non-Violence of the brave' and 'Non-Violence of the

coward' are both non-violence, but, from the viewpoint of the motive force behind it, 'Non-violence of the brave' is born of love and 'Non-violence of the coward'

is born of fear which is opposite to love; although in being non-violent they are not opposites, their motives are infinitely opposed to each other. The motive behind 'Non-violence of the brave' is losing one's life to gain Infinite Love, and the motive behind 'Non-violence of the coward' is to save one's own life and gain infinite contempt. So 'Non-Violence (of the coward)' we put under the headline 'Non-love', as we put 'Non-violence (of the brave)' under the headline of 'Love'.

'Non-violent Violence' is justified not under the heading of love but under the head of duty—duty

done selflessly to others according to Karma Yoga, which eventually is linked up with unlimited love—but human love.

The difference between the two opposite forces cannot be obliterated; but the transformation of one force to another can happen when expressed rightly through the right channels. Food given wrongly becomes poison and poison (like strychnine) given in small quantity as tonic becomes food for the nerves. Although food in substance does not become poison and *vice versa*, the action and the result due to the expression become transformed.



THE SAYING OF MEHER BABA

Miracles performed by Yogis are essentially selfish, as they are invariably based on personal (egotistic) motives; whereas the miracles of Sadgurus or Perfect Masters are absolutely selfless, as they are based on the principle of giving a spiritual push to humanity.



Rhythm as Power

BY PRINCESS NORINA MATCHABELLI

THE Voice of the AVATAR is permeating in the Ethereal Form of the disciple and used only by the AVATAR when the disciple is aware of this Ethereal Form.

The Ethereal Form of the disciple is not to be taken as a fact as understood from an occult standpoint, but it is a situation which is to be understood by the following explanation:—

When Meher Baba explains facts that happen within the human being in those four bodies, namely, the gross, subtle, mental and ethereal, all those who study the Eastern science of Yoga will be happy to understand this phenomenal fact of His Own Ethereal Body being present through the Voice of a human creature who, at the moment, when she receives the long-distance call, has no other choice than to follow that Vibratory Order to adjust herself in mind and the inner bodies and accept

the sound. At the moment when this is spoken out loud, the Voice is the reactive vibration through the same body and its intuitive working organ which is used in accordance with the receptiveness of the audience and its respective faculty of Intuition.

Every time that the Voice Transmission signalizes within the Ethereal Form's *ear*, it affects a nerve system, which is of the astral form, where nerves are still vibrating and reacting. This transmission enters the heart region and its heart center accelerates the pulsation of its beating action (also to be understood as the astral center) and it hurts seemingly, but in reality the physical center is *utterly untouched*.

So this apparent pain in the astral hearing nerves and in the astral heartbeat action is merely to be noted and not made a point of study for any scientist. The physical body alone is really hurt when the

outside world stands up against it in impure thought-reaction, or with any such vicious reactions as jealousy, envy or anger, which unfailingly hit the actual physical nerves.

This internal hearing is to be taken as Grace. *No one* who is really hearing through his astral hearing organ in the occult sense can have the Avatar's Voice. Here the so-called medium-mystically interested people must resign and act with great humility when it is brought before them through the disciple of the Real Avatar. The Real A V A T A R to-day being MEHER BABA, all the transmission of VOICE shall be now scientifically explained.

Norina Matchabelli is resigned to serve the MASTER throughout Her Lifetime as LIVING WIRE of His Grace whenever He wishes to use it through her own living human body as disciple of many years of SUFFERING before having the Grace to meet Him in the human form. Not being ever in doubt that He is the God-Man and being sure that He is the GOD-conscious, she is here to show all in the Western Hemisphere the

WISDOM of the Light and of the suffering, with its right reason, and the true Yoga of Truth of which she is conscious, having been in her past life a Yogi of great influence and power.

Throughout all her life in the present form as Norina, she has served the Hierarchy and is therefore indispensable to the Hierarchy because of her gifted self and her deep spiritual nature, which is now tuning with the state of the SIXTH PLANE OF CONSCIOUSNESS for the time that Meher Baba does not speak by Word of Mouth and power as GOD ALMIGHTY in the world of to-day.

She is to be believed and revered for the sacrifice to give and take off the load of all other people's incredulities by omitting her own self impersonal and personal to SERVE THE AVATAR. To obtain Grace is to be ready to receive it, and that is to surrender willingly through all lives of the past and in the present life, surrender that which is self-imposed individual ideology and bad ideology, negative and destructive and dual.

She is to-day unconscious when she speaks, but knowing her Self and the Right Thought. She is herself humble, calm and simple in all ways to make it plausible to all that TO LOSE THE THREE BODIES AND CONSCIOUS WILFUL INDIVIDUALITY MEANS GIVE IN, GIVE UP ALL DESIRES such as LUST, GREED, SELF-IMPOSED IDEOLOGY and make no claim to leadership in spiritual matters of any kind, nor to want to teach or preach or to think to obtain personal advantage in the life of to-day. That humility of course cannot be qualified as the real humility of Saint Francis, but must be *higher understanding*. To understand such deep facts, one has to be utterly developed in the psychic body which is the astral form and the subtle nerves, that reflect in the human gross form, vibrating simultaneously with those of the gross form (and only these are to be felt as experience or as reaction).

The astral form of every human being is not capable to bear the Avatic Vibratory Voice. Only the Ethereal Form has the proper structure as Ethereal cells and

Ethereal Force as a conscious creation condition, and therefore is *made acceptant* by the AVATAR, as awakened conscious knowing of its own Existence. This too is Grace. The ordinary development, which is called Self-Realization process in the human being, can only be experienced through the mental plane, which is the body having conscious Cosmic knowledge.

Only because of the Presence of the Avatar in this world of to-day is this phenomenal happening possible. I here respond to Meher Baba who actually makes this Dictation possible because He is here to find a way to transmit His Vibratory AUM-Being Power into the world of the Western Hemisphere, namely, the U.S.A., in Preparation of His Own Manifestation in Tone and Word of God-Man. The U.S.A. region is utterly unconscious of its own subtle and supra-mental intellectual capacity to progress in Intuition Understanding.

This Intuition Understanding has to become still more developed through the internal

situation of the individual in its supramental influencing of the subconscious mind. The subconscious mind is ordinarily very little understood by the psychoanalyst of today for its original purpose. The subconscious mind cannot in fact be really understood till the man in his ordinary every day life makes a point of that which I am going to explain:

God is Man. To be Man, God has to be manifested Power, which can react in the Subconscious mind and liberate its muddled condition. This muddled condition is due to the law of *Karma*, which bases its good reason to be law on the very well regulated creation-plan, which is that Man is nothing else than God Himself making His own Man. What kind of Man is that?

A Man who is utterly selfless. A Man who has no more a consciously functioning intellect. He is Divine in Power—as He can use only this Divine Power to transmit His own Selfless Existence. That is enough to prove that whenever He uses His Transmitting Vibratory Power—it is pure good and pure bad which is liberated—and freed

from the function of the human *karmic* experiences.

This *Karma*, which every human being has to endure, is more or less his own volition; that is to say, man is responsible for his own *karmic* conditions. One is used to hearing this constructive criticism about this fact which makes everyone dissatisfied and feel helpless—that man is responsible for his own destiny. But as nothing exists without the AUM-Being Power, man cannot say that it is utterly his own responsibility when he is a murderer or a king or a great politician or a semi-advanced *yogi* or a better living holy man. This idea, which is merely a self-imposed very conceited conception, will, in this age of the new Avataric Dispensation, come to an utter change.

The Light of the Man who is God-Knowing is Power of Knowledge. This Power is transmissible to all who follow His Dictates. It is Power of Realized Knowledge, whereas the power of the ordinary human being that is merely developed in the human order

doing of the head and heart is far too little in command over its own THREE BODIES.

When the human being begins to be aware of that which one calls the Transmutation of Consciousness, then the individual has all the signs which are the following: The individuality turns towards the inner side of the human self. This human self has to be understood as the combination of two things; one is the ordinary reactive nervous system and the other is the existence of its highest consciousness. These two opposites we can also call symbolically the dual nature of the finite existence. Both are working simultaneously in the ordinary human creature. Nothing can ever divide these two opposites. They are both in one way ordered by the Super-human ORDER of the said AUM-Being Power. Whether man is conscious of it or not, it is the structure of the human being to-day.

No one can obstruct the AUM-Being Existence willingly. No one can say, without being fooled by self-imposed ideas of that external self, that he is inwardly not the AUM-Being Existence. The whole

question is to detect it and to become conscious of it.

This AUM-BEING EXISTENCE is, in its highest potentiality, the Man who is Fulfilled Existence. Such a Man was ZOROASTER, KRISHNA, BUDDHA, JESUS, MAHOMED. Such a MAN to-day is MEHER BABA.

The reason why the so-called self-willed, intellectually and spiritually unbalanced humanity of to-day, is creating war must not be misunderstood as merely self-willed action. The external self, when the Avataric Figure throws up the worst in man, represents the lowest faculty such as greed, lust, negative thoughts, doubts and impersonal speculative ideology. This Avataric Figure projects Itself, creates first the destructive reaction and simultaneously a reconstructive impetus of Hope, Pure Faith, Divine Intuition, Pure Thought which is unprejudiced expression of the Divine Mind that is Universal in Knowledge.

Such a Divine Mentality must appear in public sometimes, and create the unquestionable order giving Reaction

which is called DISPENSATION. Such a MAN is due through the Volition of His Own AUM-Being Existence.

The ordinary human being can never be entitled to use the AUM-Being Existence willingly, not even through speculative endeavour of study of Yoga practice or philosophy or reading of books. It is not allowed to any human being to use the AUM-Being Power when it is not under DIRECT ORDER of the AVATAR.

The possibilities innate in men to touch at the AUM-Being Power are very small and have to be explained to all people as the human fact which is to be found in the practice of LIFE SPIRITUAL.

There is no other way for the rationalistically inclined human race of the Western Hemisphere to find the PURE STANDPOINT of REALIZATION OF REAL SPIRITUALITY than in being in themselves real and human and good at helping one another.

No one in the human self is pure in thought unless he *is lifted out* of the rational head and tries to serve others with the spiritually inclined heart. This spiritually

inclined heart of all races is the individual effort to be a better human being. This is to be regarded as the most any human being can do to be good at the specially well-disposed HEART'S WISH to do good and to be charitable, less critical and less cruel to all human beings and animals, as all that is of four legs in the race of the consciously intuitive or unconsciously intuitive human or animal species is good enough to be found also in all ways of life to be ASPIRANT TO GODHOOD.

For all people of the world who TRY to follow the Light, Meher Baba says:

"Do one thing all who follow their own spiritual intuition; do one thing all who live for the God as religiously inclined human being; do one thing all who seem to be mystically inclined; do one thing all who are troubled in heart and mind for reasons of Life or DUAL PAIN of mind and body; do all one thing in this LIFE of the COMING of the CHRIST—and that is, give up lust in excess. Give up smoking in excess. Give up concubinage or living with

another's wife, or *vice versa*. Try to be honest and true to live in the thought of the COMING of the NEW AVATAR as Christ Being Who is Pure in Thought, unselfish in help to all human beings in all the portions of their own spiritual or human bodies and to live with all men as EQUAL in spirit.

"I say this as being the rational question to be discussed among all who come here to hear the VOICE as expressing through a disciple Norina Matchabelli."

The Avataric Figure is mind and body, in all men, as He is the Incarnation of all that is pure and solidly pure and fluidly pure as are the INTUITION BODIES

BEYOND THE REALM of the ONENESS ORDER OF LIGHT AND SHADE which is ending in the MENTAL HUMAN BODY.

This is all that is to be said about the Avatar to the ignoring human being of this Western Hemisphere and also of the Eastern Hemisphere of to-day. All in Life to-day is lower than it has been in between the two NEW Dispensations of the Time of Jesus and the one here in the Eastern and Western worlds. No use saying it is otherwise, as it is lowest: in climacteric as well as in physical resistance and in pure aim and in spiritual achievement.

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THE SAYING OF MEHER BABA

It is the mind that makes us slave to worldly desires. The mind also can enable us to become the masters of destiny and the realize the Supreme *Self*.

*

True Meditation

BY DARWIN SHAW

THE only Real technique of meditation is the longing of a heart that is hungry for God. All other methods, the various exercises in yoga, mental practices, etc., are no more than mechanical means to an end which cannot be realized or achieved except through the sincere spontaneity of one who has had enough of the old self and will not, can not, be satisfied with any consolation but God Himself.

People are confused and deceived by the mechanical practices advised by so many who have a little knowledge of the mechanics of the personality. More often than not these practices lead to a cleavage between the heart and the head rather than their union. In this way persons frequently try to attain various stages of the Spiritual path, and the actual realization of God Himself, through deification of ideas about those things which cannot be actually experienced until the thinking, reasoning, knowing mind is surrendered.

America must no longer be misled by individuals who mean well enough but inadvertently confuse, and involve their followers in mental gymnastics and transcendentalisms. The path of the Spirit is still the *simple way*; it will always be the *simple way* of a soul which has recognized and constantly acknowledges his own ignorance. Knowing about spiritual things has nothing to do with actually experiencing those things, and indeed, more often than not acts as an impediment to their realization. Only when the individual really gives up all his knowing and mental experiences is he able to have the tranquillity of a heart which is at peace.

Truth is not the result of reading, or listening to lectures. It is a GIFT of God to that soul who stands naked on the altar of His Grace. No one possesses Truth or any part thereof. It is only because He has perfect poverty in spirit that the Sadguru has realized Truth—God.

Phases of Truth are revealed

in that heart which steadfastly denies self-knowledge or self-support in *any* way. This is the beginning of revelation. It *must* come only to the simple and pure in heart as a GIFT of GRACE. Even the simplicity and purity of heart are recognized as not of the self, but as definite and sustained flowings of GRACE.

This Grace comes from or through the God-realized One to whom one surrenders one's self. It is known as such and constantly acknowledged as such. This self is, as it were, so surrendered as to be willingly helpless in the flow of the Light of the Master's Grace, which the Master GIVES out of the pure sweetness of His Divine Love. Than this there is no higher yoga. Indeed; compared to this all other practices are as distant reflections of a vague light, but This is the LIGHT ITSELF.

There is no need now for American aspirants to take courses or practise exercises to attain Spirituality. The only Real Spirituality ever experienced by any man or woman anywhere on earth came as a GIFT from God through His Divine Agents who have

charge of the distribution of this Divine Grace. Verily the Divine Agent is God in His fully evolved consciousness.

Because the God-Man is utterly self-less and has no personal purpose to gain in creation it is His privilege to exercise the function of Divine Grace which is His. Because He, in the uttermost loss of His self, has been given the wondrous *realization* of His Real Identity, which is VERY GOD, is He ordained to the use of the Divine Flow.

Because He is fully realized in Divine Consciousness, He knows it is His destiny to live only for the Real Spiritual salvation of humanity. He is the Custodian of the Grace of God, which flows through and from Him without discrimination or calculation to those who surrender their hearts to Him. To those who surrender their hearts to Him, which is to say their very life in its essence, does He return that life, purified and liberated in the Light of His Grace. But as often as it is returned it must be given or surrendered again to Him through every

second of conscious life. Thus, with the establishment of the continuous flow of self-surrenderance to the Master comes the experience of the unbroken continuity of the flow of His Divine Grace. But even self-surrenderance is itself a GIFT of Grace, the secret of which no man knoweth nor can possess; but it, GRACE, is *given freely* by the Avatar to those sincere seekers who come to Him in all faith and humility.

Actually, it is ever the same One Who is ever Custodian or expression of Divinity. In different ages He is known by different Names and seen in different forms, but those who are the recipients of His Grace know that it is ever the One Eternal God Who GIVES. But this Gift of Divine Grace can never be claimed nor possessed. Indeed, any effort to possess It is a claim to life independent of It, and therefore a denial of It. Therefore, it must be recognized that in reality the Light of Divine Grace is not even a loan to the individual, but the beginning of the beautiful spiritual experience the consummation of which is GOD

REALIZING HIMSELF in the individual.

In this Age the Avenue of Divinity is Shri Meher Baba, who is already known and experienced by many as the AVATAR of this Age. With them it is not a matter of belief. It is an inner experience which is comparable to 'sight'. Through Him they have caught a glimpse of God.

It is time now that America became aware of the fact of the AVATAR Meher Baba. It is America's privilege to receive direct from Him the Light of Grace. It is not important that the individual is in America and Baba in far away India. You must believe if you do not know that to Him who is One with the Infinite, time and space are terms which are of relative meaning only, and are no obstacle to His Divine Work in expression in the individual wherever he may be.

True, it is of inestimable value to see and to touch the God-realized Man who is veritably the FREE FOUNTAIN of DIVINITY. To see Him is to see Divine Love Personified. To have His touch is the blessing of Grace Divine.

*

Will You Come, My Beloved

TO

SADGURU MEHER BABA

BY JOSEPHINE ESTHER ROSS
McKee City, New Jersey, U.S.A.

Will you come, my Beloved,
In the peace of the night,
When the stars are throbbing,
And the moon is bright?

Will you come, my Beloved,
When the dawn is sweet?
Will you come, will you come,
On dew-washed feet,

In a robe pure white,
With a garland on your head;
Beloved, will you give me
The Wine and the Bread?

Beloved, will you come,
In the dark of the night,
And offer me the Cup
That is filled with Light?

Beloved, will you come
With a flaming sword,
And speak to my soul
The ineffable Word?

Beloved, do you see,
I have flung wide the gate:
Beloved, O Beloved,
How long must I wait?

* * *

Peace, O disciple,
 There is nothing to fear;
 Lift up your heart and behold,
 I am here!

Wherever you go
 I am close at your side,
 No place exists
 Where I do not abide.

Walls cannot hold Me,
 Chains cannot bind;
 Whenever you seek Me
 With love, you shall find.

Time is My servant,
 And space at My Will
 Is vanquished forever;
 Eternal and still,

Unmoved and unmoving,
 I dwell in your heart;
 Disciple, be sure
 We are never apart.

* * *

Beloved, did you come
 In the peace of the night,
 When the stars were throbbing,
 And the moon was bright?

Beloved, you are here!
 And the dawn is sweet.
 You have come! you have come!
 Let me kneel at your feet,

And humbly receive
 The Wine and the Bread....
 O Beloved, there is a Light
 Shining all round your head!

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 V

PRACTICAL MYSTICISM:

THE Almighty in the "beyond state" transcends both individual and universal existence. He is beyond form and mind, duality and non-duality. He is neither one nor many, personal or impersonal. He cannot be bound by any quality. And it is He Who appears as the individual soul, Who exists as the universe, Who plays the part of Creator, and Who manifests as the Self-realized Saviour.

The aim of every spiritual discipline is to realize God, or attain Christ-consciousness. So much has been written about this that people are bewildered as to the right way to, and the immediate possibility of, its attainment. The inquiring mind after wading through such mystical and theosophical literature, only succeeds in

learning some pseudo-philosophical terms that confuse and puzzle it. The highest state of consciousness is latent in all. The Son of God is in every man; but, He has to be manifested. One spiritual discipline tries to reach the goal through meditation (*Raja Yoga*), concentration, and Spiritual Insight. There is another way in which the heart (*Bhakti Yoga*) makes tremendous efforts to become One with God, the emotions and feelings aroused culminate in Divine Love. There is a third discipline in which the individual, by means of selfless service (*Karma Yoga*) to all, aspires to become united with the One Indivisible Existence. Each of these is subdivided into different branches; each, if followed to the end, may bring the individual to the One Path—that leads to the

Eternal Source of all life. Even today, in this materialistic age, there are many who make tremendous efforts to realize the Self.

Some adopt the ways of Renunciation (*Sanyas*), asceticism (*Hatha Yoga*), Purity and Service (*Brahmacharya* and service), and others dedicate themselves to a Perfect Master.

There is no general law or process applicable to all who aspire to realize God. Every individual must work out his own salvation, he himself has to choose the way which is mostly determined by the total effect or momentum, of the mind impressions (*Sanskaras*) acquired in previous life. He should follow the creed of his conscience, tread the way which suits best to his spiritual tendency, his mental attitude, his physical aptitude, and his external surroundings and circumstances.

It is not the way but the intention that counts. Any religion, or spiritual discipline (that is within reason), if carried out in the right spirit, can lead man to the *True Path* (that is beyond reason and intellect), to the ultimate goal of humanity—God-realization.

The various ceremonies and rituals (*Shariat*) which are found in every religion, constitute only its shadow; they are instituted by the priest-ridden churches, which have concentrated on outward forms and have ignored the essentials of spiritual life; love, renunciation, humility, and sincerity. Dogmas, creeds and conventional ideas of heaven, hell, and sin are perversions of the Truth, and confuse and bewilder the mind. Man seeks life and is given a stone.

This ritualistic worship, which the masses confuse with True Religion, is an initial stage, or preparation, for true devotion (*Bhakti Yoga*) or worship from the heart. Most of the ceremonies performed by the followers of all creeds are useless, but those that are based on the principle of conveying or evoking worship may be regarded as the preliminary stage of true devotion. It is the sincere act that counts, and not the thoughts and beliefs. Worship must spring from the depths of the heart; otherwise a religion, however beautiful its teaching, however grand its philosophy, becomes nothing but a farce which the

people practice—through force of habit and through fear of society.

A Hindu may know his scriptures (*Shastras*) from A to Z; but if he lacks the devotion that springs from the heart, he is no better than a typewriter or a calculating machine.

Mohomedans mock at the so-called idol worship. It is customary for Mohomedans during prayers (*Namaz* or *Salat*), to make obeisance (*Sijda*), that is to place the head on the ground. But if, while performing a *Sijda* unprompted by the will to worship, objectionable thoughts attack him, he is paying homage not to Allah, but to those very thoughts. If during this obeisance the thought of a woman or a man attacks him then the *Sijda* has been offered to that person, and thus the rite is turned into a farce.

Worship from the heart presupposes great efforts. It cannot be evoked by a mere wish. Should one decide to practise devotion one has to make heroic efforts in order to achieve fixity of mind, for contrary thoughts are very likely to

disturb one's mind. It is because the average mind cannot remain fixed for any length of time that repeated efforts to evoke deep devotion are necessary. When the pilgrim commences on the second stage of his first Mystic Journey, he has to make vigorous efforts to think as intensely and constantly as he can, about the Almighty.* Constant repetition, mentally or orally, of one of the names of God; constant remembrance of God, without the medium of any ceremony, achieves fixity of thought.

This constant remembrance of God must not be confused with Meditation. These efforts must be continued until they are no longer required. This effortless state is reached only when worship from the heart becomes one's second nature. Then the pilgrim has no longer any need for organised thinking, because he already possesses the sole and single thought for God. He who can effortlessly practise worship from the heart is a true devotee.

* *Vide* December 1941 issue of *Meher Baba Journal*, p. 69—"The Seven Steps of the First Journey".

To achieve this it is not necessary to abandon his worldly duties and obligations. Amidst his professional, social, and family life he should be ever mindful and alert for God. The more completely he can retain the heart-devotion while carrying out his every-day duties, the better it will be for the devotee. Meditation may mean particular mental exercises and efforts in connection with religious and spiritual ideas. It is organised thinking, and serves to counteract the temptation of worldly existence, the might of *Maya* or illusion. He who meditates with sincerity will sooner or later free himself from illusion, and be drawn to Truth or God. If, in addition to sincerity, meditation be practised regularly and for a sufficient period of time, it will purify his mind, and permanently incline him to the Divine Path.

It should also be remembered that if the meditation is very profound and intense, it may produce the long trance (*Yoga Samadhi—Mura Qaba*) in which the mind is temporarily stopped. This must not be confused with

the highest mystic state (*Nirvikalpa Samadhi—Mushahida*) or spiritual perfection though the pilgrim is likely to derive benefit even from this lower state. It is not impossible to attain this highest state, the 'I am God' state through meditation, if one condition is fulfilled. That is if he who is meditating has come under the influence of a Perfect Master, he must have a pure and spotless character; a dogged determination that does not admit defeat (he must be prepared, if necessary, to give up his life in the quest of God); and have no other object in view but that of becoming one with the Almighty,

We should not limit our meditation to a particular period only, if it cannot be continued throughout the day without a break, then, it should be for as long as possible, and as frequently as possible. Its intensity will be in proportion to our longing for God. As a drowning man craves for life, so must we, every hour, every minute, crave for God.

The best form of meditation is to read daily, any time

twenty-four hours, the following:—

THE DIVINE THEME FOR
MEDITATION

JOURNEY OF THE SOUL
TO THE OVER-SOUL
(THROUGH CREATION)

The Soul and its Illusion

Atman or the soul is in reality identical with Paramatman or the Over-Soul, which is One, Infinite and Eternal. The soul is in fact beyond the gross, subtle and mental worlds; but it experiences itself as being limited owing to its identification with the *Sharira* or the gross body, *Prana* or the subtle body (which is the vehicle of desires and vital forces), and *Manas* or the mental body (which is the seat of the mind). The soul, in its transcendental state, is *One, Formless, Eternal and Infinite*, and yet it comes to identify itself with the phenomenal world of *forms* which are *many and finite and destructible*. This is *Maya* or the Cosmic illusion.

States of the Phenomenal World

The phenomenal world of finite objects is *utterly illusory and false*. It

has three states: (1) the *gross*, (2) the *subtle* and (3) the *mental*. Although all these three states of the world are false, they represent different *degrees of falseness*. Thus, the gross world is farthest from Truth (God); the subtle world is nearer Truth; and the mental world is nearest Truth. But all the three states of the world owe their existence to the cosmic illusion which the soul has to transcend before it realises the Truth.

The Purpose of Creation

We have here to discover the purpose of creation. The sole purpose of creation is that the soul should be able to enjoy the Infinite state of the Oversoul consciously. Although the soul eternally exists in and with the Over-soul in an inviolable unity, *it cannot be conscious of this unity* independently of the creation which is within the limitations of time. It must, therefore, evolve consciousness before it can realise its true status and nature as being identical with the Infinite Over-soul, which is One without a second. The evolution of consciousness

required the duality of the subject and the object—the centre of consciousness and the environment (*i.e.*, the world of forms).

*The Genesis of the Cosmic
Illusion*

We are here faced with the problem of accounting for the cosmic illusion which is caused by the world of forms. How does the soul get caught up in the illusion? How did the Formless, Infinite and Eternal Soul come to experience itself as having form, and as being finite and destructible? How did the *Purusha* or the Supreme Spirit come to think of itself as *Prakrati* or the world of nature? In other words, what is the cause of the cosmic illusion in which the soul finds itself?

To realise the true status of the Over-soul which is One, Indivisible, Real and Infinite, the soul needed consciousness. The soul did get consciousness, but this consciousness was not of *God* but of the *Universe*; not of the *Over-Soul* but of its *shadow*; not of the *one* but of *many*; not of the *infinite* but of the *finite*; not of the *Eternal* but of the *transitory*. Thus, the soul, instead of

realising the Over-soul, gets itself involved in the cosmic illusion, and hence, though really Infinite, it comes to experience itself as finite. In other words, when the soul develops consciousness, it does not become conscious of its own true nature but of the phenomenal world which is its own shadow.

*The Organic Evolution and
Degrees of Consciousness*

In order to become conscious of the phenomenal world, the soul must assume some form (as its medium) for experiencing the world; and the degree and the kind of consciousness are determined by the nature of the form which is used as a medium. The soul first becomes conscious of the gross world by assuming a gross body. The consciousness of the gross world which it has in the beginning is of the most partial and rudimentary type; and correspondingly, the soul assumes the most undeveloped form (*e.g.*, that of stone), with which evolution begins. The driving force of evolution is constituted by the momentum which consciousness receives owing to the

conservations of the impressions (*sanskaras*) left by diverse desires or conations. Thus the *sanskaras* cultivated in a particular form have to be worked out and fulfilled through the medium of a *higher* form and a correspondingly more developed consciousness of the gross world; and the soul, therefore, has to assume higher and higher forms (like metal, vegetable, worm, fish, bird and animal) until at last it assumes a human form, in which it develops *full consciousness* (*i.e.*, all the aspects of knowing, feeling and willing) of the gross world.

The Driving Force of Evolution

The manner in which *sanskaras* result in the evolution of consciousness and the corresponding form has a useful analogy in ordinary experience. If a man has the desire to act the part of a king on the stage, he can only experience it by actually putting on the garb of a king and going to the stage. The same is the case with other aspirations and desires, which can only be worked out and fulfilled by bringing about an actual change in the entire situa-

tion and the medium, through which the situation can be adequately experienced. The function of the *sanskaras* in bringing about the evolution of consciousness and its corresponding form is *not conscious* as in the above analogy; but the parallel will be very suggestive in understanding the driving force of evolution, which is not mechanical but teleological.

Identification with the Form

The *sanskaras* are not only responsible for the evolution of the form (body) and the kind of consciousness connected with it, but they are also responsible for the riveting of consciousness to the phenomenal world. They make emancipation of consciousness (*i.e.*, the withdrawal of consciousness from the phenomenal world to the soul itself) impossible at the sub-human stage and difficult at the human level. Since consciousness clings to the previous *sanskaras*, and since experience of the phenomenal world is conditioned by the use of an adequate form (body) as a medium, the soul, at every stage of evolution, comes to

identify itself with the form (for example, stone, metal, vegetable, animal, etc.). Thus the soul which is, in reality, Infinite and Formless, comes to experience itself as finite, that is, thinks of itself as being a stone, or a metal or a vegetable, a worm or a fish, a bird or an animal, *according to the degree* of the development of consciousness; and finally, while experiencing the gross world through the human form, the soul thinks that it is a human being.

*Re-incarnation and the Law of
Karma*

The soul develops *full* consciousness in the human form, and therefore, there is no need for any further evolution of the gross form (body). The evolution of forms, therefore, comes to an end with the attainment of the human form; and to experience the *sanskaras* cultivated in the human form, the soul has to *re-incarnate* again and again in the human forms. The innumerable human forms, through which the soul has to pass, are determined by the Law of Karma, or the nature of its previous *sanskaras* according as the

sanskaras or of virtue or vice, happiness or misery, etc.); and thus, while experiencing the gross world, the soul *identifies itself with the gross body* which is destructible, although, in reality, it (soul) is itself Eternal.

*The Subtle and the Mental
Bodies*

While developing full consciousness of the gross world in the human form, the soul *simultaneously* develops the subtle and the mental bodies; but as long as its consciousness is confined to the gross world alone, it cannot use these bodies *consciously* in wakefulness. It becomes conscious of these bodies and the corresponding worlds only when its "full consciousness" turns *inwards, i.e.,* towards itself. When the soul is conscious of the subtle world through the subtle body, it identifies itself with the subtle body, and when it is conscious of the mental world through the mental body, it identifies itself with the mental body, just as when it is conscious of the gross world through the gross body, it identifies itself with the gross body.

The Path

The homeward journey of the soul consists in freeing itself from the illusion of being identical with its bodies (gross, subtle and mental). When the attention of the soul turns towards self-knowledge and self-realisation, there is a gradual loosening and disappearance of the *sanskaras* which keep the consciousness turned towards and riveted to the phenomenal world. The disappearance of the *sanskaras* proceeds side by side with the piercing through the veil of the cosmic illusion, and the soul not only begins to transcend the different states of the phenomenal world, but begins to know itself to be different from its bodies. The Path begins when the soul tries to find itself and turns its "full consciousness" towards Truth (God).

At the first stage, the soul becomes totally unconscious of its gross body and of the gross world, and experiences the subtle world through the medium of its subtle body with which it identifies itself. In the second stage, the soul is totally unconscious of its gross and

subtle bodies and also of the gross and subtle worlds, and experiences the mental world through the medium of its mental body with which it now identifies itself. At this stage, the soul may be said to be face to face with God or the Over-soul, which it realises as being Infinite. But even while it recognises the Infinity of the Over-soul, which it *objectifies*, it looks upon itself as being finite because of its identification with the mind or mental body.

Thus, we have the *paradox* that *the soul, which in reality is Infinite, sees its Infinite state, but still continues to regard itself as finite*, because while seeing it, *it looks upon itself as the mind*. It imagines itself to be the mind, and looks upon the object of the mind as the Over-soul; and further, it not only entertains the longing to be one with the objectified Over-soul, but also tries hard to fulfil that longing.

The Goal

In the third stage, the "full consciousness" of the soul is drawn even still further inwards (*i.e.*, towards itself), and it ceases to identify itself even

with the mental body. Thus, in the third and the last stage (which is the goal), the soul *ceases to identify itself with any of the three bodies* (mental, subtle and gross), which it had to develop for evolving full consciousness; and now it not only knows itself to be formless and beyond all the bodies and worlds, but also realises, with full consciousness, its own unity with the Over-soul, which is One, Indivisible, Real and Infinite. And in this realisation of the Truth, it enjoys "Infinite Bliss, Peace, Power and Knowledge", which is the real state of the Over-soul.

Summary

In the beginning, the soul was unconscious of its identity with the Over-soul, and hence, though a part and parcel of the Over-soul, it could not realise its own identity with it, or experience Infinite Peace, Bliss, Power and Knowledge, because it had not evolved consciousness. Even after the evolution of consciousness, it cannot realise the state of the Over-soul (although it is all the time in and with the Over-soul), because

its consciousness is confined to the phenomenal world owing to the *sanskaras* connected with the evolution of consciousness. And even on the Path, the soul is not conscious of itself, but it is conscious only of the gross, subtle and mental worlds, which are its own "illusory shadows". But at the end of the Path, the soul *frees itself from all sanskaras and desires* connected with the gross, subtle and mental worlds; and it becomes possible for it to *free itself [rom the illusion of being finite*, which comes into existence owing to its identification with the gross, subtle and mental bodies. At this stage, the soul completely transcends the phenomenal world and becomes *self-conscious and self-realised*. For attaining this goal, the soul must retain its "full consciousness", and at the same time know itself to be different from the *Sharira* (gross body), *Prana* (subtle body, which is the vehicle of desires and vital forces) and *Manas* (mental body, which is the seat of the mind); and also as being *beyond* the gross, subtle and mental worlds.

It follows, therefore, that the soul has to gradually emancipate itself from the illusion of being finite by (1) *liberating itself from the bondage of the sanskaras*, and (2) *knowing itself to be different from its bodies* (gross, subtle and mental). It thus annihilates the *false ego* (i.e., the illusion that 'I am the gross body; I am the subtle body or I am the mental body'). While the soul thus frees itself from its illusion, it still retains "full consciousness", which now results in *self-knowledge and realisation of the Truth*. Escaping through the cosmic illusion and realising, with full consciousness, its identity with the Infinite Over-soul is the goal of the long journey of the soul.

And, after reading the above, it is best to concentrate the mind, for as long a time as possible, on the mere form of a God-man, or some simple formula like "I am neither *Sharira* (gross body), nor *Prana* (subtle body which is the seat of desires and vital forces), nor *Manas* (mental body which is the seat of the mind). I am Atman (Soul)".

Renunciation is the most usual method by which the traveller

(*Salik*) strives after the Truth. It may be either external or internal. External renunciation means complete giving up of all worldly delights, or physical non-attachment to material things; it is very helpful inasmuch as it leads to internal renunciation and pre-occupation with God. Many so-called *Sanyasins* (who renounce the world) swarm in India and places of pilgrimage who have adopted renunciation only as a sort of profession which enables them to indulge in an unproductive life of idleness: they are not practising non-attachment. Where there are no possessions how can there be renunciation of them? The state of nonattachment implies a previous attachment.

True renunciation is internal; we have to check and control desires at their source so that the mind, being purified, does not fall a prey to the forces of lust, anger, and greed. It does not mean that we should at once cease to have any such thoughts. This is impossible. And were it possible, renunciation would hardly be a problem. We should not need to

exercise the power required for self-control if there were no thoughts of lust, anger, and greed left in our minds.

For the West particularly, external renunciation is inadvisable and unpracticable. It should be internal, or of the mind. One should live in the world, perform all legitimate duties, and yet feel mentally detached from everything. One should be *in* the world but not *of* it. For those few who insist from the very depth of their souls and from the innermost cores of their hearts on seeing Reality face to face, and yet cannot achieve internal renunciation, there is only one way—that is complete renunciation. This means, forsaking all properties and possessions; breaking all our external and worldly connections.

The shortest and easiest method by which we can attain God-realisation is to become a disciple of a Perfect Master. Only He, Who is the veritable incarnation of Divinity, can awaken that fire of Divine Love in the individual which consumes in its flames the lesser desires of the world, the flesh, and the mind. And until these are completely relinquished, Perfection

cannot be achieved. The only requirements of the disciple are a complete surrender to his supreme will; perseverance; love; courage; and trust in Him.

One way of overcoming the 'ego', or attaining the Divine or Christ-consciousness, is to purify and deepen our love; to widen continually the circle of those whom we love, and to render selfless service to humanity to the best of our ability. *That is real service where there is no thought of self at all.*

Selfless service may not only bring you to the foot of that mystic mountain whose summit is Self-realization, but it may enable you to climb far on the Path. Finally it may bring you in contact with a Perfect Master and cause you to surrender to Him. Although absolutely selfless service is possible only to Perfect Masters, spiritually imperfect but sincere persons must do their best to be as selfless as possible. All ethical and religious practices ultimately lead upto this. Our animal desires are gradually sublimated if we live more for others and less for ourselves, our crude sense of ego

is gradually annihilated and transmuted. He, who, inspired by love, thinking as little as he can of his own self, and regarding all, as the forms of the One Self, serves others irrespective of caste, creed, and colour is a *Karma Yogi*, though he may not intentionally be aspiring to God-realization.

Such servers of mankind may be assailed by doubts, faced by difficulties and disappointments, but they would be false to themselves, if owing to these, they cease to practice their selfless service. Regardless of the result, they must continue their work, thinking that they are but doing their duty to God, and that it is

God who enables them to do their work for others. They must never think 'I am doing this' because the finite egoism comes into play as soon as that little 'I' takes hold of the mind. The ego persists upto the last stage of the Path. Not until the seventh stage of the Path, when the God, or Christ-conscious state is reached, can the ego be completely transmuted from finite to infinite. It is only then, that the false 'I' disappears for good and the Real 'I' reappears for all time. It was to this state, that Jesus referred when He said, "I and my Father are One". It implies living simultaneously in the finite and in the infinite.

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THE SAYING OF MEHER BABA

Just as the unreality of a dream is only appreciated on awakening from sleep, so to experience the gross creation with all its apparent realities and tangibilities as a mere vacant dream, one has to be fully conscious of the subtle and mind spheres.

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*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)

PART II

THE position assigned by the Western Church to John Bunyan's memory bears little resemblance at first sight to that accorded to Saints in East and West, whose shrines are places of pilgrimage, though his tomb in London is well known and respected for its historic associations with the struggle for liberty of conscience.

His own interpretation of the doctrine of Grace brought him into conflict with the Quakers who have also an honoured place in world spiritual history. They held that Grace is universal, whereas Bunyan's deep inner experiences of its efficacy and his interpretation of scripture emphasised predestination. The conflict between these viewpoints disap-

pears in the wider understanding of the operations of the law of *karma* and reincarnation which had been lost to the Western Church as a whole for nearly 1,200 years, as apparently Origen was one of the latest Fathers of the Church who spoke of reincarnation as an accepted doctrine in his day.

Amongst answers to many of the questions put to Baba in the West, He deals with the subject of "Destiny" in general terms, which seem to apply to the somewhat vexed subject of "predestination" that exercised Bunyan's mind and is still a question of controversy. Baba said in reply to the question: "What are

* Continued from April 1942 issue.

destiny, luck, faith, fortune, etc?"¹

"Destiny is the Divine Will which guides the lives to pass through the experiences of happiness and misery, vice and virtue, which every soul has to undergo from the very beginning of evolution to the end of Self-Realization."

"Fate, luck, fortune, represent the process of spending the impressions (Sanskaras) which the soul contracts during the process of evolution: they are based on the law of *karma*. The destiny of every soul is the same. The exact fate, luck, fortune of every form and life which the soul passes through, is different. Suppose destiny equals 700 tons. Every soul has to carry this weight; only the forms of this weight differ for each individual soul. Say, soul 'A' carries 700 tons of iron, soul 'B' 700 tons of stone, soul 'C' 700 tons of gold, etc. The weight is the same, but being in different materials, the impressions (Sanskaras)² of every life and form vary, and the fate of that form and life is moulded according to the sanskaras."

"The impressions (sanskaras) of the present life and form automatically build (mould) the fate of the form (life) coming after. (700 tons are by way of simile and are equivalent to a certain

amount of happiness and misery, vice and virtue, which every soul has to experience from the beginning of evolution to the end of Self-Realization.)"³

Bunyan was not embittered by his own sufferings from the bigotry of the Church and vested interests which sought to suppress individual thought in order to maintain privilege and power, though he revolted from the filthy condition of his prison and the confinement which separated him from his family. Dissenters everywhere were persecuted with heavy fines and imprisonment; goods and trade.... utensils seized so that the weaver lost his loom, the farmer his cows, a widow had her house stripped, even her bedding being taken, but she com-ported her weeping neighbours in spite of all she was suffering herself. Bunyan's young wife who had pleaded unsuccessfully for him before a bench of prejudiced magistrates urging the need of his four children who were destitute and that her own child

¹ "Questions and Answers," No. 59 (French and German Edition).

² 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).

³ "Questions and Answers," No. 59 (French and German Edition).

had been prematurely stillborn owing to the shock of his arrest, told her neighbours:

"I could not but break forth into tears, not so much because they were so hardhearted against me and my husband, but to think what a sad account such poor creatures will have to give at the Coming of the Lord when they shall there answer for all things whatsoever they have done in the body, whether it be good or bad."

Though she trembled at the trial, she never flinched and spoke with such power that, with one exception, the judges poured out their anger and abuse over her. Commenting on her age, for she was only 18, she explained that the four children were born to Bunyan by his first wife.¹

Bunyan's hardships in prison did not cloud his sense of humour and, in the *Pilgrim's Progress*, it sparkles almost on every page; but he was not insensible to his fate if he should be hanged and he feared that he might tremble on the

scaffold. The needs of his family weighed heavily on his mind, and he specially felt for his little blind daughter "who lay nearer his heart than all else".

Bunyan writes: "Recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. I saw in this condition I was a man who was pulling down his house upon the head of his wife and children."²

At the birth of one of these children, Bunyan proved the efficacy of prayer. His wife was in great agony in the night, and he said within himself: "Lord, if thou wilt now remove this sad affliction from my wife and cause that she be troubled no more therewith this night; and now were her pangs upon her, then I shall know that Thou can'st discern the secret thoughts of the heart".... "I had no sooner said it in my heart secretly but her pangs were taken from her and she was cast into.... How the Lord showed me that he knew

¹ "John Bunyan," by Jack Lindsay—Methuen & Co., 1937, London.

² From notes on the Life of Bunyan by a friend who visited him in prison.

my secret thoughts, was great astonishment to me for several weeks. . . ."¹

Years before he had approached the subject in a very different spirit by trying to perform a miracle to test the efficacy of faith, in commanding some puddles of water nearby to dry up. The thought came to him however to pray about it first, after which he knew that it would not be right to act thus.²

Bunyan's love of nature reminds the reader of St. Francis of Assisi who, like Bunyan, had been a ringleader of the youth in the town before the spiritual crisis in his life turned his energies into spiritual channels. Bunyan describes the Pilgrim's anticipations of the joys of heaven as a "place where all the pretty robins and little birds in the Lord's field most sweetly send forth their pleasant notes amid the flowers and herbs". The songs of the birds filled his heart with peace and love as he walked in the fields, and the flow-

ers and wind, and his own foot-falls, marked the rhythm of the unruffled calm in his soul; while at work in his shed, the face of love looked down at him, where the light glinted through the roof tiles as he mended the pots and pans for his scattered customers whom he called upon for his work.

There were also times of depression and gloom when "the sun shining in heaven grudged to give him light and the roof tiles in the town street where he sat musing on his sins against the Saviour spelt condemnation for him".... "How happy was every creature over what I was", he would say to himself again and again, "for, they stood fast and kept their stations but I was gone and lost."³

Bunyan was at this stage somewhat introspective, whereas St. Francis realised the sufferings of the Master and, weeping over the Saviour's Passion, lost to himself and the world seated on a stone in Assisi which Baba pointed

¹ "John Bunyan," by Jack Lindsay, Methuen & Co., 1937, London.

² From notes on the Life of Bunyan by a friend who visited him in prison.

³ "John Bunyan," by Jack Lindsay, Methuen & Co., 1937, London.

out to those who were with Him there.

Much of Bunyan's turmoil was the conflict between "head" and "heart" reconciling the needs of his soul in the claims of different texts in the Bible which actually represent not contradictions in doctrine, but the varying experiences of the soul in its journey towards Light, Love and Peace and the consciousness of God. This conflict was doubtless due to the speeding up process of spending *sanskaras* which the allegory of the "Pilgrim's Progress" illustrates in the troubles and joys of the journey which Bunyan presented objectively in "Pilgrim's Progress," though he himself was fully aware that it was also an internal conflict which his other allegory "The Holy War" emphasises by the representation of the soul of man as a beleaguered city. With characteristic power, insight and humour, Bunyan bases the siege on the civic life of the town of Bedford where he was tried and imprisoned.

Bunyan's dreams and visions

from childhood are a definite indication of his spiritual status, not because of the form they took, but because they were so clearly defined in his waking consciousness which indicates the growing link between the conscious and the subconscious states; and his elevation after the experience to a deeper realisation of God. Sometimes, psychic and spiritual reactions produced what he described as "a heating and clogging of the stomach" which is a definite symptom of activity in the solar plexus that marks a recognized stage of unfoldment on the spiritual path. The personification of evil as demons and apparitions which other Saints, like St. Teresa of Avila experienced, is a further expression of that process of unfoldment which varies with individuals according to their past experiences. Where the aspirant has no spiritual Master to guide him through the "Hall of Learning",¹ these further probationary happenings partake of the same illusion as in

¹ "Voice of the Silence," by H. P. Blavatsky (Theosophical Society).

"Vanity Fair" which depict those connected more specially with the outer world.

Bunyan intuitively followed methods outlined in all great religions which Baba includes in his three discourses¹ on the removal of *sanskaras* or impressions on the mind, which are the cause of man's separation from God, which Bunyan experienced as a sense of sin. Repentance, meditation, prayer, reverence for revealed scriptures and times of solitude all played a great part in his spiritual life, making him increasingly receptive to the outpourings of Grace through his great love for the Lord. He engaged in fasting as a spiritual exercise and also achieved internal renunciation of desires which is far more effective than other observances which may have harmful reactions.² Fasting was part of the routine of the Catholic Church in his own day, for he advised his own dissenting friends to fast when there seemed to be a period of further persecution approaching in 1687.

According to the law of *karma*, physical suffering for conscience arises originally from causes set in motion on the physical plane, whether in the same incarnation or not. Bunyan's attitude to the magistrate's verdict and sentence (which was wrongfully extended) shows his intuitive acceptance of that law of "cause and effect" on the spiritual plane as the "Will of God", and in prison he said, "I experienced so great an inlet into the word of God as never before or since". The scriptures which Bunyan revered affirm the immutability of Divine Law which he recognised and strove to follow in faith without knowledge of the expression of that law as individual *karma* extending into other incarnation.

The early development of spiritual faculties, visions and dreams in his childhood point to Bunyan's development in a previous incarnation. He also had some providential escapes from death, for once his place was taken by another soldier before military

¹ "Spiritual Discourses of Baba," Vol. I, 1938-39.

² *Ibid.*

operations when the latter was killed and twice he escaped drowning which seemed to him to be divine intervention. This was insufficient to bring him into the consciousness he later enjoyed and he relates that the pressure of battling with evil impulses was so overpowering that he unsuccessfully sought relief from it by allying himself with the powers of the evil one in thought as a definite expedient. His misery increased and he earned a local reputation as a "town-sinner" for his obscene language and blasphemy. It was the rebuke of a woman in the town that served as a check on one occasion as her own reputation was also very bad. She said that she had never heard such language as his and that it was sufficient to demoralise all the youths who were with him which, coming from her, gave him a great shock.

The habit of swearing was very prevalent in Bunyan's day even amongst women and little children,¹ and its hold over Bunyan was so marked that he seemed to be like one possessed by

an evil spirit. Such ingrained tendencies may well be due to habits formed in previous incarnations, especially when they manifest with such intensity as in Bunyan's case, so early in life, and are reinforced by his own mental preoccupation with a personal devil who figured largely in the religion of those who conformed to the Church and the non-conformists who did not as well as in the Catholic Church as a whole.

A recent biography of Bunyan from the point of view of modern psychology, dealing with his propensity for swearing examines the Greek derivation of the word "oath" which "includes the object sworn by, with which the swearer thus puts himself into touch giving it the power to avenge the breaking of the oath and transferring to it the state referred to in the oath." With many, swearing is a bad and vulgar habit which has the effect of relieving the feelings for the moment, though it results in riveting the habit more strongly; but in Bunyan's case, there was the added

¹ "John Bunyan," by Jack Lindsay, Methuen & Co., 1937, London.

tendency of concentration on evil personified which, reinforced by other *sanskaras* in previous incarnations, might well have the effect upon Bunyan, which is in such marked contrast with such an incident as the following event in his boyhood which emphasises the sinfulness of sin which oppressed him and coloured his writings and preaching. At the same time, it indicated that deep down, there was a stirring and spiritual awakening.

While playing with other village lads when he was ten years old, Bunyan heard a voice and, looking up to heaven, saw the Lord as if displeased with him saying, "Wilt thou leave the sins and go to heaven, or have thy sins and go to hell?"

Bunyan was playing a game known in India as "Iti-dandu" which Baba has explained represents the work of a Perfect Master for a disciple whom he selects as worthy of God-realisation, and this may in some hidden manner account for the challenge to Bunyan to choose between good and evil at that early stage in life.

In the game known in England as tip-cat, the player strikes a small pointed piece of wood which is placed on the ground with a larger stick held in the hand, enabling the former to lift itself in the air, just as the Master invariably strikes at the lower part of the disciple's nature, his self-egoism. The second stroke of the player which drives the smaller piece of wood which he strikes hard with the larger one in his hand represents the Master's help for the disciple towards his goal once the lower part of his nature is shattered.*

Bunyan was greatly stirred by the chimes of the church bells and enjoyed ringing the peals in the Village Belfrey; but he became very sensitive to them inwardly and responded in some way to those finer vibrations which were originally the aim of religions in East and West using bells in connection with worship. In Bunyan's case, they accentuated the process that was at work within himself, emphasising his sense of sin, for he became conscious of them, taking voice

* See *Meher Baba Journal*, Vol. III, 1940-41, article on "Twenty Years with Meher Baba".

and threatening to fall on him as a punishment for misdeeds. Similarly, he gave up dancing on the village green when it seemed an obstacle to spiritual advancement. This meant a great struggle at the time as the thought came to him that "God cannot but be pleased with me now." Bunyan vividly describes how he was haunted for a whole year, day and night, by the voice of the tempter to betray Christ, as Judas had done, and to sell his spiritual birthright, as the Western Scriptures describe Esau's bargain with his brother; and he could not free his mind from this which took speech in his ears with diabolical force: "Sell Him, Sell Him." He also felt the devil pulling at his coat-tails, or impelling his speech, hand and arm to commit the evil deed and pushing or thrusting his hands and elbows. But at length, he broke the spell, having recourse to shouting aloud, with great determination at each impact: "I will not, I will not, I will not, I will not; no, not for thousands and thousands of worlds." And he adds, "Often I scarce well knew where I was or how to be composed again."

In his description "Slough of Despond", where Pilgrim was almost engulfed, Bunyan uses the metaphor of the mud which is in the "Voice of the Silence": "Strive with thy thoughts unclean before they overpower thee.... Unless the pilgrim lave his feet in the waters of renunciation, the foul and viscous mud will dry, become tenacious, then glue his feet unto the spot and, like the bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down, his sins will raise their voices, like as the jackal's laugh and sob after the sun goes down, his thoughts become an army and bear him off a captive slave," and this well expresses Bunyan's own experience.

He records also how he received the assurance of God's love in the words of the Bible: "I have loved thee with an everlasting love." With that thought came the sense of his personal election to salvation by grace, and the mental torment of fearing he would sell his spiritual birthright relaxed, as "Grace

brought peace and selling brought trouble until that about Esau began to wax and withdraw and the sufficiency of Grace prevailed with peace and joy". Walking in the fields after the mental tumult had subsided, he suddenly heard a voice "Thy righteousness is in heaven", and as he knew Christ was his righteousness, he saw him in heaven, and heaven "as a definite place outside the world".... "Then", he adds, "the dreadful scriptures of God left off troubling me".

One of his temptations is described by his pious biographer who visited him in prison: The Tempter assaulted him with this—How can you tell but that the Turks have as good a scripture to prove their Mohammad the Saviour as we have to prove our Jesus? Such doubts, however, as well as others dealing with his own salvation and his doctrinal difficulties and the plight of his family, while he was imprisoned, were received by a great inner assurance of the love of God or some divinely inspired word in the scriptures. His biographer adds, "At last, God set his feet in a large

Place filling his Soul with joy and gladness".

The Bible was his favourite companion, but two other books, his first wife's sole dowry which influenced him as well, were "The Plain Man's Pathway to Heaven" and "The Practice of Piety" which she inherited from her father whose example she upheld before her husband who was also fortunate in his second wife's appreciation of spiritual values. In the story of "The Pilgrim's Progress", the wife and children of the hero do not accompany him, but follow on afterwards, illustrating doubtless the words of Jesus, "He that loveth father or mother, or wife or children, more than me, is not worthy of me".

His writings show an intimate knowledge of the life of the people and he uses every reference to their customs to point a moral, often with a sense of humour, as in the unsuccessful courtship of "Mr. Brisk" and the conversation of two village girls, Mercy and Prudence. "Nay then", said one to the other, "I will look no more on him, for I purpose never to have a clog to my

soul", to which her companion replied "that there needed no great matter of discouragement, as her continuing, as she had begun to do for the poor, would quickly cool his courage". "Mr. Brisk finding her at her old work on his next call 'a-making of things for the poor' said 'What, always at it?' 'Yes', said she, 'either for myself or for others'. 'And what canst thou earn a day', quoth he. 'I do these things' said she, 'that I may be rich in good works, laying up in store for myself a good foundation for the life to come, that I may lay hold on eternal life'. 'Why, prithee', said the would-be suitor, 'What dost thou do with them?' 'Clothe the naked', said she, with that, his countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said that Mercy was a pretty lass, but pretty troubled with ill conditions".

There is an intimate little touch also in the description of the little boy who has been eating too much unripe fruit, refusing to swallow the pill until his mother has touched it with the tip of her tongue to prove to him that it was

not horrid, all taking place during their journey, like Pilgrim's from the City of Destruction to the Celestial City. At the inn, the wife of my host, Madam Bubble "is tall and comely, swarthy skinned, smooth speaking, with a smile at the end of each sentence, while she keeps fingering the money in the purse at her side". There is too the description of the workmen who "fill up with dung and muck" mending the King's Highway, instead of using proper material. The City of "Mansoul" (in Bunyan's "Holy War" in which the social and civic life of the city of Bedford is allegorized to illustrate the spiritual struggle in the world) when threatened with siege prudently doubles the guard on market days and at the feast to celebrate victory, the rustics, countryfolk among the guests and unused to such functions, whisper loudly to each other, when a new dish is brought in, "What is it, for they wist not what to call it". As at the marriage feast in Cana of Galilee where the Master Jesus Christ performed his first miracle of

turning water into wine so the guests of the "Son of the Lord of the City at this feast drank also of water that was made wine and were very merry with their Host".

Bunyan's adaptation of that beautiful story of the Master in the Christian scriptures conveys something of the same love and sweetness and sense of reality as the Gospel account, though it may lack the mystical imagery of the East used in another part of the Scriptures in the "Song of Solomon":¹

"Let us get up early to the vineyards;
Let us see if the wine flourish,
whether the tender grape appear
And the pomegranates bud forth."

There are also the words of Shastiri's "Secret Rose Garden":

"Drink this wine, and dying to self,
You will be freed from the spell of
self.
Then will your being, as a drop
Fall into the Ocean of the Eternal."

Bunyan's death, like his life, showed his devotion in service for his last journey was undertaken to reconcile a father and son who had seriously quarrelled. He had already undertaken a long journey

of 60 miles in the winter when he was 60 years of age; but the exposure of the further distance which he then undertook on horseback brought about his death a fortnight after his mission from accomplishing his errand of love. It was written of him at the time:

"This man is not chosen of an earthly, but out of the heavenly university, the Church of Christ.... He hath through Grace taken those three heavenly degrees, to wit, Union with Christ, the anointing of the Spirit and experiences of the temptations of Satan.... "

His own words from the book which made him famous contain the message of his life for all time:

"He that is down, need fear no
fall,

He that is low, no pride;
He that is humble, ever shall
Have God to be his guide.

I am content with what I have,
Little it be or much.

And Lord, contentment still I
crave

Because Thou savest such.

Fullness to such, a burden is
That go on Pilgrimage,
Here little, and hereafter bliss
Is best from age to age."

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¹ "The Songs of Solomon" in the Western Scriptures (Old Testament).

The Call of 1942

BY K. T. KRISHNASWAMI, M.A.

Is there one so dead
As not to feel the travail of the Universe
And the dread approach
Of judgment on earth
Brought on by man's many blasphemies
Of the Holy Mother-spirit
In man and beast, plant and mineral—
The all-but broken chalice of Immortal Life?

Who hears not the rustle of angelic wings
As they fly broken and bruised
Amidst the crack and doom
Of man's devilish engines of death and destruction?

Where are the world's pretenders
Of thought, light, love and worship?
Built of slime and stubble
And refuse of human insolence and might
Their many Babels of temples and halls
With all their many-pillar'd mansions
Of darkened worship and learning
Crumble and fall by the sheer weight
Of lumbered neglect and over-shot pride.

But there are a few who behold in calm
This grim spectacle of the darkness of the night
When the human spirit but reaps
The harvest of all its travails and wrongs
And gathers the few golden seeds of Life
Towards another sowing and harvest—
Better no doubt than all the harvests of the past—
After another glorious Day of Immortal Life.

Awake, arise
Ye children of the Immortal Spirit!
The world's another new age
Is on the wing.
Bring your many lamps of Truth
And pour the oil of Love to the brim
And kindle the fire of Soul within
That all the twisted wicks of human Endeavour
May burst into more flames of Life
And lighten the Universe of a newer Day.

Notes from My Diary

BY F. H. DADACHANJI

DURING the months of March and April, Baba made two important tours to the Himalayas for his inner work. He visited a number of places and selecting two ideal spots on the hills—one in Kashmir near Murree side and the other near Lakshman Zula in Rishikesh on the road to Badri-Narayan—he retired there into seclusion alone. Four of the *Mandali* who accompanied him on the tours were instructed to keep at a distance down below the hills.

Baba had hinted that he wished to select seven ideal spots on the Himalayas where he could retire in seclusion for his work. He visited two of these, and the other five will be finished gradually in course of time.

LESSONS OF THE WAR

Of all the subjects under discussion nowadays, war is the most predominant all over. Meher Baba has already explained the meaning and the significance of the present war from the spiritual view-point, in his messages published in these

issues from time to time since the commencement of the war. Explaining the subject further during general talks with the *Mandali*, Baba one day gave a very interesting and instructive discourse on the futility and worthlessness of properties and possessions and other mundane things of the world, how life itself is transient, the value and importance of suffering and self-sacrifice and the important rôle India has to play, as it has always played, in the spiritual enlightenment and uplift of the world in general.

The greatest lesson that this War is meant to give and has already taught to mankind, explained Baba, is the realisation of the false values of things of the world and the futility and transient aspect of mundane life in general. It has shown, for instance, how wealth, properties and possessions, etc., have no consideration or value at all, where life itself is at stake.

People with immense wealth and owning valuable properties which they had amassed and built after years of labour, thought, calculations and savings, etc., have to give them all up in an instant when life itself is in danger, during air raids or direct onslaughts of enemy armies occupying our countries when the entire population is forced to flee for safety of life leaving everything behind, either to be burnt or destroyed by our own armies due to the "scorched earth" policy or by the enemy armies. Under such conditions, nothing of all these valuable possessions or properties, except what they have on their person, can be carried with them. Not only these things of the world however valuable, but even their very dear ones whom they loved most during life and for whom they toiled during life's long years, have all to be left behind,—temporarily or for ever, none can tell.

Such is the picture of life in these times that War has vividly presented before all eyes. But, in spite of this and the graphic reports of the ghastly events happening every day in the world in one part

or the other as reported daily in papers and the glaring fact hammered on the minds of the people repeatedly, almost every hour, people would not leave the inborn habit and nature of selfish motives and ends, and still, driven by lust and greed even while in the throes of death every moment, they try to grab at things which they know would have to be given up any moment. Such is the hold of *Maya* on the minds of all for the possession of mundane things that in spite of the glaring facts as explained above, facing them every moment and with the distinct knowledge that there are thousands who have been starving for a crumb of bread having left their homes to save their lives and thrown to the mercy of the world those who still have and enjoy the protection of being in safe areas are not quite willingly prepared to share with those of their fellow-beings in their dire need by giving, if not all, at least something of what they have amassed and possess as their own, until compelled, either by Government through taxation and other contribu-

tions towards the conduct and maintenance of the different institutions of war for protecting and sheltering millions, or by force of circumstances when they have to give up everything and run away for the safety of their own lives. The proportion of those who willingly and spontaneously gave away a major portion, if not all, of their wealth, properties and possessions, is very small as compared to those who still hesitate to part with these, to participate in the suffering of others unless, as already explained, they are compelled to do either by Government through taxation or through contributions collected by charity institutions, or when they have to leave it all in order to save their lives.

It cannot, however, be ignored that the war has brought home to mankind the actual fact and realisation of the futility of owning mundane things enormously and leading such a life. It has, in turn, awakened all to a sense of duty, not towards self but towards others, of sacrificing one's own interests to the dire necessities of others. It has thus awakened in mankind a spirit

of "selflessness" in however small a degree, as nothing else has done and which is the only solution of the world problems to-day.

India which is the source and centre of spirituality and the home of Saints and Masters has to carry home to the world this most important and fundamental teaching more than any other country by giving the world a living example of "sacrifice and suffering" which have necessarily to be the greatest and the keenest for her own people. In spite of its materially backward condition, India has always given, and has again to give to the world, the most in spirituality. The war, coming from the West to the East, is drifting gradually to the very doors of India, threatening almost every moment to spread its devastating effect on the country from both ends—the East as well as the West,—and there are clear indications of the sacrifice that the country will have to make and the suffering it will have to undergo. The political deadlock, however acute and serious, is but a minor aspect of the entire

world drama that is in future to be centralised and enacted on its soil and the great part India has to play in the spiritual upheaval of the world. It has already been a home and shelter for millions of foreigners—refugees that have fled from their countries and the prisoners taken during the war and, in spite of its material poverty and millions living on mere crumbs, the country feeds not only these hundreds of thousands whom it has harboured within its bosom, but has also provided the other theatres of war in no small degree

with food and materials and commodities.

In order to play the rôle assigned to her by Divine Dispensation, India has to sacrifice and suffer most, and for that the climax will have to be in India. For, as in the past, India again has to give the spiritual message to the world and to teach mankind the greatest lesson in life—the futility of mundane things of the world—and awaken it to a spirit of self-sacrifice through suffering.



Register of editorial Alterations

Page 330, para 2, line 23, change increment to increase (cf 3 v. Disc)

Page 333, para 3, line 2, change "*the the*" to "*the*"

Page 334, para 1, line 7, change relieving to reliving (cf 3 vol Disc)

Page 335, para 2, line 2, change earthy to earthly

Page 335, para 3, line 14, change "of" to "of the"

Page 338, col 1, para 2, line 8, change defence to defense

Page 339, col 2, para 1, line 7, change defence to defense

Page 339, col 2, para 2, line 4, change defence to defense

Page 343, col 2, para 2, line 3, change phenominal to phenomenal

Page 356, col 1, para 1, line 2, change abondon to abandon

Page 359, col 1, para 1, line 2, (et al.) change *samskaras* to *sanskaras**

Page 376, col 1, para 1, line 21, change forebore to forbore.

Page 389, col 1, para 1, line 8, change heir to their

*This "error" is due to the nasalized vowel preceding medial s, being sometimes indicated with an m and sometimes with an n (to signify the nasalization); both forms are considered correct. Later, Baba seems to have adopted a single uniform spelling *sanskara(s)*. It seems absurd to register all of the 14 occurrences of Ghani's "mis-spelling" in this article. The first occurrence of the word (on page 354) in this article was spelled "correctly" with an n, the rest are not. I changed all 14, without register entry (since the change is trivial), to avoid needless confusion. They can all be registered if you like or just left as it is.