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MEHER BABA JOURNAL

Volume 4, No.12

Ocotober 1942

A monthly Publication of
The "Meher Editorial Committee"

An Avatar Meher Baba Trust eBook

April 2016

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Perpetual Public Charitable Trust, Ahmednagar, India

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

MEHER BABA

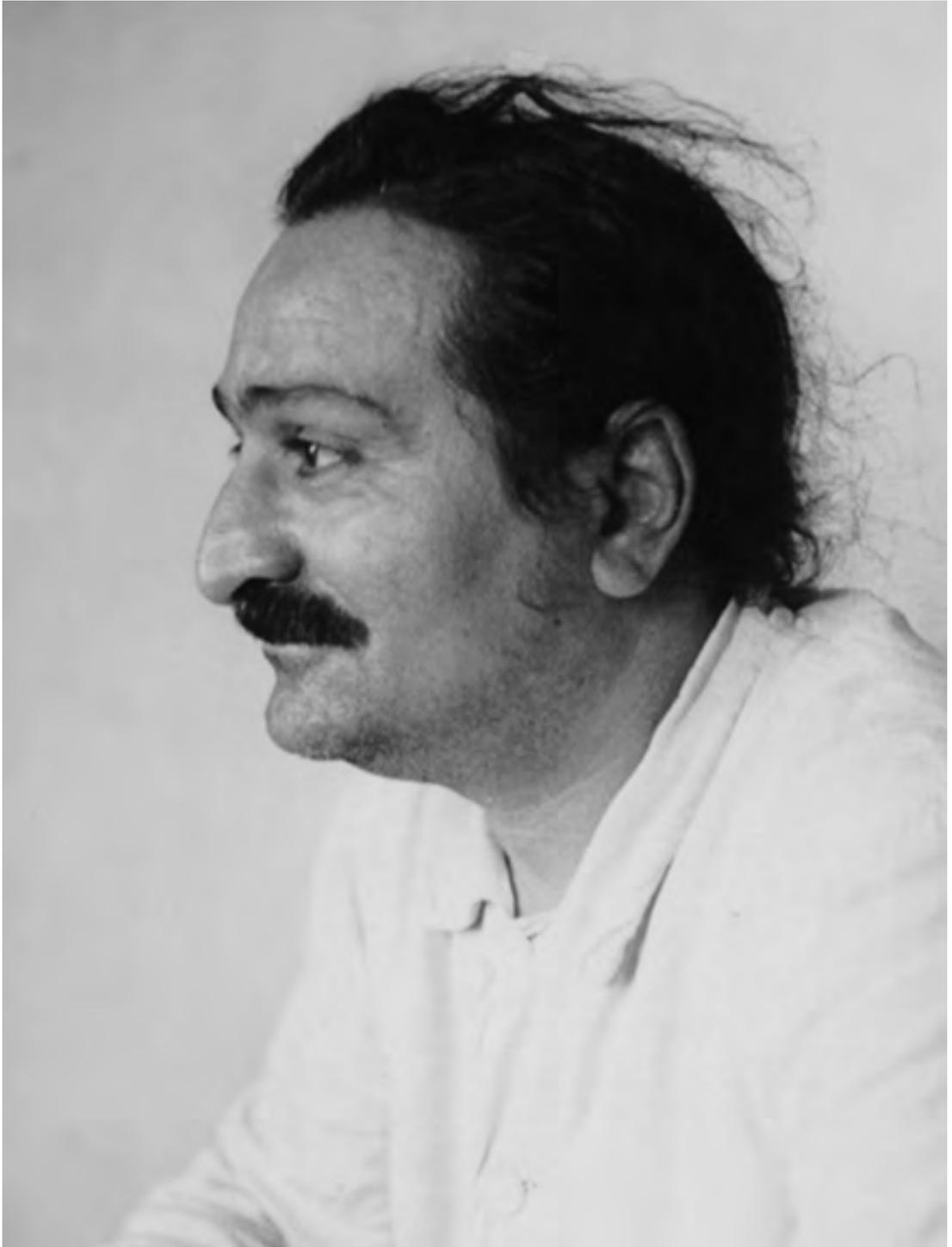
JOURNAL



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'I have come not to teach but to awaken'



MEHER BABA

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JOURNAL

VOL. 4

OCTOBER 1942

NO. 12

Meher Baba

on

Reincarnation and Karma

Part VII

THE DESTINY OF THE REINCARNATING
INDIVIDUAL

THE series of incarnations, which the soul is impelled to take through *Karmic* determination, has a tendency to become endless. Through innumerable lives, the aspirant has come into contact with countless persons; and he has had all kinds of dealings of give and take with them. He is entangled in web of all sorts of debts to pay and dues to recover; and according to the *Karmic* law, *he can neither avoid the debts nor the dues; since both have been the outcome of Karma, inspired by desire.* He keeps incarnating in order to pay off his debts and to recover his dues, but, even when he means to clear up the account, he is often unable to do so.

All persons, with whom a man has *Karmic* links of debts or dues, may not be in incarnation, when he has taken

a body; or he might, owing to the limitations, imposed by his own capacities and circumstances, be unable to meet all the complex requirements of the situation.

Difficulty of Clearing up Debts and Dues

When he is trying to clear up the accounts in relation to those, with whom he has past links, he cannot, in this very attempt, help *creating fresh claims and counter-claims* concerning them: and even with regard to other new persons, he cannot but create debts and dues, of diverse kinds and magnitudes, and get involved with them. *A man goes on adding to his debts and dues with the result that there is no getting out of his endlessly increasing and complex Karmic entanglements.*

The carrying on of the yarn of *Karmic* debts and dues would have been endless, if there had been no provision for getting out of the *Karmic* entanglements, through the help

Master can Become the Medium for Clearing up Karmic Debts and Dues

of the Master, who can, not only initiate the aspirant into the supreme art of unbinding *Karma*, but can, directly become instrumental for freeing him from his *Karmic* entanglements. *The Master has attained unity with God, whose cosmic and universal life includes all persons; and, being one with all life, he can, in his representative capacity, become, for the sake of the aspirant, the medium for the clearing up of all debts and dues, which have come into existence, through his dealings with countless persons, whom he has contacted in his incarnations.* If a person must get bound to some one, it is best for him to get bound to God or the Master; because this tie ultimately facilitates the emancipation from all other *Karmic* ties.

When the good *Karma* of past lives has secured for the aspirant the benefit of having a Master, the best thing that he can do is to surrender himself to the Master and to serve him.

Relation between Master and Disciple is carried on through Several Lives

Through surrenderance, the aspirant throws the burden of his *Karma* on the Master, who has to think out the ways and means of freeing him from it: and through service of the Master, he gets an opportunity to

get clear of his *Karmic* entanglements. The relation between the Master and the disciple is a relation, which is often carried on from one life to another for several reincarnations. If the Master who has given instruction and help to a group of disciples, takes an incarnation for his work, he usually brings them with him, his group of disciples in order to help them further on their Path. Those, who have been connected with him in past lives, are drawn to him by an unconscious magnetism not knowing why they are thus drawn. But there is usually a long history to an apparently unaccountable devotion which the disciple feels for his Master; and the disciple is often beginning where he had left in the last incarnation.

When the disciple invites the attention and grace of a Master, it is not without reason. Sometimes, the Master seems to impart spirituality

**Inviting the Grace
of the Master**

to a disciple, without there being any apparent effort or sacrifice on the part of the disciple but these are always cases, where the disciple has earned the right to this favour by his associations and endeavours in past lives. The love and devotion, which the disciple may have felt for the Master through his past lives, has formed *deep connection* between him and the Master, so that the *awakening of spiritual longing in the disciple has its counterpart in the grace and help, which flows to him from the Master*. It is through his own past unbinding *Karma* that a person invites the grace of the Master, just as it is through his own binding *Karma* that he invites upon himself the pleasure and the pain as well as the good and the evil, of which he is the recipient in this life.

As a rule, the person, who has entered the Path gradually advances on the Path, until he attains the goal; but, this does not apply to those, who have not

**Spiritual Progress
requires Active
Effort**

definitely entered the Path or have no Master to guide. Through their chaotic pursuits of several lives, most persons are likely to go further away from the goal by the heaping up of binding *sanskaras*; so, spiritual progress cannot be

said to be *automatic*, in the sense that it will come about without the active efforts of the person concerned.

Sooner or later, the logic of experience gathered through several lives, drives every one to seek the highest goal and enter the Path; and once the aspirant

Danger of Falling Back enters the Path, he usually goes forward with steady progress. As he advances on the Path, he often develops certain latent capacities, which enable him not only to have conscious experience of the inner subtle and mental worlds, but also to manipulate the forces and powers, which are available on the higher planes. The first two planes are bad to know: there are many, who in some life or another have been through these planes. But, *the crossing of the first few planes does not necessarily ensure sure and steady progress*. There are many pitfalls on the Path itself; and unless there is the assured guidance of a Master, the aspirant is in danger of falling back.

From the first few planes, the aspirant may have such set-back, instead of going ahead towards God, he suffers severe retrogression. In some

Yoga-bhrasta exceptional cases, the aspirant of the higher planes, may, through erroneous *Karma*, invite upon himself a fall that takes him back, so far that it takes ages for him to come back to his first point of progress. The aspirant, who has such a fall is known as a *yoga-bhrasta*. *Even the yogis are subject to the unyielding law of Karma, which knows no exceptions, concessions or preferences*. It is only when the aspirant has the advantage of the guidance of a Perfect Master, that the spiritual journey is rendered safe and steady; and it is only then that there is no possibility of a fall or retrogression. The Master wards him from erroneous *Karma*, in which he might otherwise have got involved.

The treading of the spiritual Path is carried on for several incarnations before the aspirant attains the goal. *Centuries of continued sacrifices, service, self-purification, suffering, and determined search have to roll on, if the aspirant is to be spiritually*

prepared for the final realisation of God. God-realisation, which is the goal of the reincarnating individual, is never an attainment of a single life; it always is the culmination of the continued endeavour, which he has put in through a succession of many lives. Unintelligent *Karma* of many lives has gone to create the bindings of the individual soul; and it has to be undone by the persistent creation of intelligent and unbinding *Karma*, which also has to be carried on for many lives.

The power that keeps the individual soul bound to the wheel of life and death is its thirst for separate existence, which is a condition of a host of cravings,

Power behind Reincarnations is Craving

connected with the objects and experiences of the world of duality. *It is for the fulfillment of cravings, that the ego-mind keeps incarnating itself.* When all forms

of craving disappear the impressions, which create and enliven the ego-mind disappear; and with the disappearance of these impressions, the ego-mind itself is shed, with the result that there is only the realisation of the one eternal, unchanging Over-soul or God, who is the only reality. *God-realisation is the end of the incarnations of the ego-mind because it is the end of its very existence;* as long as the ego-mind exists in some form, there is an inevitable and irresistible urge for incarnations. *When there is the cessation of the ego-mind, there is the cessation of incarnations, in the final fulfillment of self-realisation.*

The life of the reincarnating individual has many events and phases. The wheel of life, makes its ceaseless rounds, lifting the individual to the heights or

The Destiny of Reincarnations

bringing him down from high positions; it thus contributes to the enrichment of his experience.

Ideals left unattained in one life are pursued further in the next life; things left undone are finished; the edges left by incomplete endeavour are rounded up; wrongs are eventually set right. The accounts of give and take between persons, receive renewed adjustment by the repayment of

Karmic debts and the recovery of Karmic dues. At last, out of the ripeness of experience, the soul, through the dissolution of the ego-mind, enters into the sole unity of Divine Life. In this Divine Life, there is neither the binding of giving nor the binding of taking, because the soul has completely transcended the consciousness of separateness or duality.

The drama of the continued life of the individual soul has many acts, From the point of view of the worldly existence of the soul, a curtain may be said to

The Analogy of Drama

be drawn over its life after the closing of each act. But no act yields its real significance if it is taken as being self-complete in itself; it has to be taken in its wider context as being a link between the acts that have gone and the acts, which are still to come; its meaning is entwined with theme of the whole drama, of which it is a part. The end of the act is not the end of the progressive theme. *The actors disappear from the stage of earth only to reappear again in new capacities and new contexts.*

The actors are so engrossed in their respective roles, that they treat them as being the be-all and end-all of all existence; and for the major part of their

The Game of Hide and Seek

continued life (running into innumerable incarnations) they are unconscious of the closely guarded truth that, *the author of the drama, in his imaginative production, himself became all the actors and played the game of hide and seek, in order to come into full and conscious possession of his own creative infinity.* The infinity has to go through the illusion of finite-hood to know itself as infinity; and, the author has to go through the phases of the actors, to know himself as the author of *the greatest detective story worked out through the cycles of creation.*

Meher Baba and Modern Psychoanalysis

Part II

The Therapeutics of Psychoanalysis and the Spiritual Technique of Meher Baba

BY DR. C. D. DESHMUKH, M.A., PH.D.

IT is only recently that the different psychoanalytical schools have turned their patient attention to the study of the unconscious mind: but their results have been so striking that they have invited the attention of the world. However, the very enthusiasm of the pioneers of this science has led them into many errors and dogmas. Part I was, therefore, devoted to the criticism of their conclusions as well as assumptions and methods, in the light of Meher Baba's Comprehensive Teaching.

If we do not become aware of the very severe limitations of modern psychoanalysis, an uncritical acceptance of its conclusions is likely to have the most disastrous results for human culture and civilisation. It cannot be stressed too often that the

results of psychoanalysis, are mostly misleading, since the data on which it is based is exclusively narrow and since its investigations are carried on, under the influence of a theory, which refuses to do justice to those aspects of human experience, which lie outside the scope of a strictly psychological point of view. Unfortunately this has been the case with modern psychoanalytical schools.

No psychoanalytical schools have made any attempt, worth the name, to correlate the findings of psychoanalysis with the deliverance of the deeper aspects of experience. In cases, where the results of psychoanalysis have been brought to bear upon the spheres of ethics, metaphysics and the philosophy of religion, the approach has been

thoroughly vitiated and misleading, because, in spite of the contrary claims made by the different psychoanalytical schools, there has been a surreptitious arrogation by psychoanalysis, of that function, which belongs to a free and pure intuition, which alone can make articulate, the true meaning of life.

To determine the nature and claims of the ideal by means of the so-called 'facts' of existence, is a procedure, which, in itself, is open to serious objection: but it becomes much more objectionable if the so-called facts of mental life, are gleaned only from abnormal and sub-normal fields of consciousness, to the exclusion of the normal and supernormal fields of consciousness. Many exponents of psychoanalysis have fallen a prey to the temptation of *playing the double role of the scientist and the Teacher*: but in this they have not attained much measure of success, because they have rarely allowed themselves the benefit of the wisdom, which has been handed over to us, by the Prophets and the Perfect Masters of all times.

The Masters, with their supreme and penetrating insight into the hidden depths and heights

of the soul, know all the secrets of the mind as well as all the true values of life: their knowledge is not, like that of psychoanalysis, based upon any laborious gathering of all kinds of data and interpreting them by means of provisional and possibly faulty theories; *they do not give us 'conclusions' of long-drawn inferences, but 'findings', which are based upon direct and unerring insight, which knows no obstruction.* This inevitably results in the infinite superiority of the practical methods of the Masters as compared with the methods of psychotherapy, used by the psychoanalytical schools. This article is concerned with the comparison between these psychoanalytical methods and *the spiritual technique of Meher Baba, who is not only a Perfect Master of Wisdom, but the Avatar, who has come to give a healthy tone to our distracted age.*

One important difference between the scope of the methods of psychoanalysis and the scope of the methods used and advocated by Meher Baba, is that while psychoanalysis aims at restoring *abnormal* or

sub-normal minds to what is called normality, *Meher Baba's technique is intended to raise even the so-called normal persons, from ignorance to Truth, from bondage to freedom; from conflict to harmony, and from the hum-drum level of normality to the supernormal level of unique and unbounded creativity.* As a result of psychoanalytical researches themselves, it has become abundantly clear that *there is no radical difference of kind between the so-called abnormal and normal persons.*

The abnormal person, who loses his moorings and balance, has collapsed under the pressure of some inner mental conflict or incapacity to adjust with the incidents, which life brings. The normal person also has exactly the *same* problems to face; but he somehow manages to keep the *average* standard of external conduct and a certain measure of the control of mind. However, even the normal person is far from being free from inner mental conflict; nor can he adequately cope with all the vicissitudes of life. If by the normal person, we mean the average man, he is not at

all spiritually sound; and he needs as much help as the abnormal person. *True mental health, harmony and poise can come only at the supernormal level of consciousness, into which humanity has to enter by following the Path shown by the Masters and by deriving full benefit from the unsurpassing technique of help, which they bring to bear upon life.*

The methods of psychoanalysis often succeed in bringing to the surface of consciousness *some* of the repressed desires and the conflicts and the complexes built around them; and this process is, in itself, necessary and helpful for redeeming the Unconscious from the determinism of accumulated *sanskaras*. But psychoanalysis has not been able to invent a technique, which will give to the person an access to *all* the *sanskaras*, hidden in the abysmal depths of the psyche. And it is as well that psychoanalysis cannot do this feat, for the surging up of the contents of the Unconscious will merely confound and crush a person, if he is not at the same time, endowed with the necessary power and wisdom, for freeing

himself from the resurrected complications of the entire Unconscious.

In fact, if the psychic process of releasing the contents of the entire Unconscious, into the field of consciousness, is not under full control, it is far from being creatively useful. It must come in *gradual* stages, if it is not to overpower the aspirant; and *the instalments and the order of the resurrection of these unconscious contents, have to be carefully planned and determined by the Master*, who not only knows the nature of the inner preparation of the aspirant but also his final destiny. The resurrection of the buried contents of the psyche brings with it greater and greater problems; and the aspirant, who is not armed and fortified by the support and guidance of the Master, is bound to break down while attempting to face them. Meher Baba first prepares the spiritual ground of the aspirant and fills him with strength; and *then* he releases those contents of the Unconscious, which the aspirant can at that stage face and manage. When the aspirant has effected the cleansing of one par-

ticular portion of the Unconscious, he finds himself in possession of greater psychic strength and confidence; and, then another instalment of the buried contents of the Unconscious, is released. *The problem of redeeming the Unconscious has to be tackled bit by bit and according to intelligent plan*; and the spiritual technique of Meher Baba in this respect, is unsurpassable, because it is an expression of perfect wisdom, perfect control and perfect love.

Much of the psychotherapy of psychoanalysis, merely aims at bringing the hidden or repressed complexes and desires to the surface of consciousness; and it has been found that in some cases, the mere fact that these have been brought to consciousness, enables the patient to free himself from their compelling influence. However, this is not necessarily the case with all persons; and it is exactly here that the methods employed by Meher¹ Baba have an immense superiority over the psychoanalytical methods. *Merely becoming aware of the conflict is not the same as resolving it*. Though it is an important condition of solving it, it is not enough in itself.

What is supremely needed in all such cases, is the generation of that psychic power and enthusiasm, which can be roused through some glimpse of the Truth. The fire that shall consume all dross can be lit only by the hands of a Perfect Master like Meher Baba. *Meher Baba awakens within the individual a Divine Love, which gathers its own momentum and force and which enables the individual to break through all the resistances which he has himself raised between himself and the realisation of the Truth.* His technique is helpful not only to the abnormal persons but also to the normal persons. Being based upon a clear insight into the deepest needs of the soul, it is invariably effective in restoring to man the true sanity of life.

Some psychiatrists and hypnotists attempt to help the individual by pouring upon him their own magnetic power; and though this has some advantages over the method of mere analysis, it is not without some disadvantages. There is a vast difference between help through hypnosis and Meher Baba's technique of help. *In hypnosis, the individual,*

who is under treatment, is weakened by unwilling submission to the external force; and though he may solve the particular problem which has baffled him, he does not develop any inner strength to solve similar problems for himself. He continues to remain at the mercy of baffling situations, throughout his life. Meher Baba, on the other hand, arouses in the aspirant, an intrinsic and inner strength, which is latent within the soul itself.

Meher Baba's technique is positive and generates in the individual that *supreme self-confidence, which comes from the knowledge of one's own inalienable divinity and infinity.* Generation of this intrinsic soul-power, within the aspirant, involves conscious and controlled use of occult forces, which are available on all the inner planes of existence; but when these forces are released by a Perfect Master, who is beyond duality, they do not in any way weaken the intrinsic power which the soul has gathered in its past sojourn. On the contrary, the occult powers of the Master are used for the sole purpose

of removing the psychic obstacles, which have been preventing a freer and fuller release of the spiritual energy of the aspirant. *While the method of hypnosis may give a temporary relief or help to a person, it often leaves him weaker than before; but the spiritual technique of Meher Baba succeeds in awakening within the aspirant that power, which makes him permanently self-reliant and strong and which enables him to cope with any problems of life.*

It has been already emphasised that *the psychotherapy of psychoanalysis is primarily intended for the benefit of the weak-minded, the insane and the neurotic persons* and that the spiritual technique of Meher Baba (though immensely helpful to these unfortunate cases of sub-normal and abnormal mentality), is *primarily intended to help the normal man, who is striving for complete integration and final Truth.* But in spite of this difference, the spiritual technique of Meher Baba presents some points of similarity with the psychotherapy of psychoanalysis. In the psychotherapy of psychoanalysis, *the part played by the analyst and the physician in the actual cure of the patient is considerable, for he becomes a*

natural subject for the 'transference' of the resurrecting complexes of the patient. In the spiritual technique of Meher Baba, the corresponding part played by the *Master*, is vital, because he invites upon himself *all* the hidden *sanskaras* of those, who contact him; and this is particularly so, when the aspirant has completely surrendered himself to the Master. The Master may become an object of hate and opposition on the part of some ignorant and unfortunate person; or he may become an object of love. But in either case, the Master, who is beyond the opposites, responds with complete detachment, love and understanding; so his action benefits every one, who comes into contact with him.

However, the benefit of the working of the Master is greatest where the aspirant has for the Master unwavering *faith*, unqualified *self-surrender* and unlimited *love*. And the Master can evoke all these essential qualities in the aspirant, who approaches him for spiritual help. The art of spiritual healing is as ancient

as humanity itself. But it is dependent upon insight and personal magnetism. In the art of spiritual healing, the part played by the natural qualities of personal endowment is far more

important than the part played by purely theoretical knowledge of certain scientific laws. *Meher Baba has not only the necessary knowledge, but also the necessary power to restore health to the soul of man.*

*

A New World

BY WINIFRED A. FORSTER (HERTFORDSHIRE)

The resurrection of the world is near,
 For man's true spirit seeks to rise again
 And gather from the flood of false ideas
 That which alone survives
 And cannot die. The horror and the pain
 Of war cannot destroy the hope which rears
 Its head amid the chaos, and revives
 Despite the havoc wrought on earth by fear.

For we shall conquer fear, that hopeless void
 Which only can be filled by truth and love.
 Only by losing self can that be found
 By which all truly live
 And are sustained: we only rise above
 The limits of these lives that are earth-bound
 By learning how to give:
 'Tis only ignorance must be destroyed.

Thus shall we rise—a new humanity;
 For faith and hope can win the world from hate
 To a new love and a new sanity—
 But love and truth alone can RE-CREATE.

*

The Significance of Meher Baba's Silence

BY PRINCESS NORINA MATCHABELLI

THE silence of such a human Being is an ordinary external fact with deep significance. His silence is not the cessation of His Tone or Voice and thought for His Own Salvation or to help Himself to Higher Attainment in spiritual evolution.

But to *maintain under order of Himself, the God-man, His own Power*. His order to Himself to maintain the Power unrevealed unreacted in us, is to save our own fall or rise from happening out of time.

We have to be prepared before we can be the new human being. We have to be surely good enough or bad enough to be discriminated and available for this Great Resurrection in our own spiritual nature.

We must be sure to be well balanced in head and heart before we can *be more developed* in the other side of our own self—our self is meant to be our own Spirit-Existence.

We have to learn before we are given this Pure Experience that *we have to be spirit-existence* with less ego-central mental experience. We must be free of this ego in all ways of life in evolution, in self-realisation—and for this His Silence is the self-imposed Order of Him.

It is super-human sacrifice, incomprehensible to us. As we are, we have no means of understanding such a sacrifice.

He is speaking to us, through our own heads in the way one speaks naturally, and childlike as we are, by the means of an alphabet board. It is simple talk from human being to human being.

When we think that we are here to evolve and to learn something of greater value in order to become of greater use to our fellow-men, we must make up our minds and say first of all; what is it that we need? What do we need really and truly? To become one with the Divine Substance.

I believe that this world is a school in which we learn to grow. And how to advance is the same thing, and how to realize is also the same thing, and how to emancipate from our lower nature and evolve our divine Light-Form is also the same thing. Nothing is a separate quest. There is no separate expiation. We have to earn our God-conscious state at the end of this life's term of evolution as human creature.

I am not ambitious to give you the whole ideological theme of what is our self-realization, but it is a very simple fact that is nothing more and nothing less than the emancipation from lower state of conscious existence to highest state of conscious existence. When the *Avatar* or the Christ Incarnate comes to life then men in general feel it, and strive deeper and so I believe that this Western hemisphere gives one the impression of this *deep need* to emancipate. The electron, the atom, all these phases of this substance metamorphosis are very well studied and researched by our modern science. But, what has that to do with our spiritual elevation of the conscious existence as the

Christ Form, which is in us the latent existence of God (as consciousness)?

We live in an age where the old symbolism has no real interest nor attraction to us. We like to be self-efficient and do things ourselves. Therefore we usually think, when we are very emancipated, that we are very educated, evolved and spiritually advanced, but, believe it or not, our Progression of the Intellect is not the highest form of emancipation that our racial type now needs. We have to earn a far deeper *understanding* of the real value of life, and of all that which is inherent in our own nature.

The small intuitive capacity of this emancipated intellect is not yet the highest intuition which we have to develop to be able to bring to fulfilment our capacity to live with pure understanding of that which is God inherent in us. Our life is small in proportion to that of the God-fulfilled human being. We are not capable yet to make ourselves be examples to others. We are not yet capable to have the pure perception of our own spiritual intuition.

So for this reason the universal plan of human evolution

has created the divine example that it may give the right proportion of that which we have to become. It is a simple Man.

Simplicity is mastery in servitude. The natural outlook on facts and things that we have created with our self-imposing ideologically imaginative intellect is now coming to deep *knowing*—which means higher intuition. As we are children on the Path we have to grow up to God-hood, which is the highest status of pure existence *as simple human being*. The *simplicity* of which I here speak is not the *simplicity* of the intellectual mind, but it is the *simplicity of the intuitive wise spiritual nature that expresses itself through the heart*. All else is immature speculation. All else is speculative imagination of the scientifically inclined erudite of today. Science will not detect the God in us. Only man himself has to be shown how to reveal to himself his own Divine nature. He has to come to conscious knowing (spiritual intuition) that he could *be more than he is now*, in his present racial species state of consciousness, *if he were less individualistically inclined and more efficient in his spiritual*

nature. I do not claim from anyone in this world to believe that God is man unless it is really understood in its mystical significance. No other significance could create belief in something which one cannot really understand intellectually.

The fact that God is Man Manifestation, makes many people wild and disputing. When we say to each other: I am God in myself. What do we claim to be? Do we think that it is so ultimately necessary to become one with all and everything? I think it is because it means to understand all and everything. I think it is ultimately necessary to be the Divine-conscious Substance, wisdom. This means heart and head in unison. I have had this experience of being separated from the head in one of my great spiritual moments of deeper realisation. It seemed impossible: that I could live without a head, but as this realising head is nothing but an imaginary state of unrealised spiritual consciousness, I came in that same moment in which I had lost consciousness of my head, to understand that I had the inherent scient knowing state of higher consciousness which was

utterly sufficient to make me feel the alive thing. Now, to be more explicit, when I realised that this divine conscious thing can also have an emotion and inspiration and spiritual need to evolve higher, I came to understand that, this was literally the *need* in man which is of primary importance. When I need to love God more than myself I am never sad. It is *gravitating existence* in some pure space or consciousness which is in itself duality in infinity. It is a marvellous existence. I wish you all have that ambition for that great *need* to awake within the infinite state of your own soul substance. Whatever will happen beyond, *is no more needed*. That is the great mystery of which we all are no more curious to know what it is and where it begins or ends.

Nothing is ending in this infinity of *longing* for Truth Realisation. It is the permeated state of Light Immutable, unchangeable that we definitely *need* to comprehend and *experience with our own* finite existence as human being. In that state man is free from the bindings of all that which is his evolution as its dual nature.

In this state of union of head

and heart man has the conscious capital of wisdom at hand. He can then dictate to all the ignorant men of the world to be less ignorant. He can then demonstrate to all people what it is to be selfless. He is unchangeable in his character. He is reliable as a human being. Men do not need to follow him like sheep, but they need to look at him because he is so pure and real, so kind and humble.

Humility of the God-realised man is to us incomprehensible. He has no need for a career and He has no Desire or wants. His natural position in the universe is to be *the centre of attraction* that has to pull back to the centre, which is the Divine Source—everyone of us. This all means labour, vital interest to bring to higher powerful selfless contribution to the whole of mankind. This is the springtide of evolution when its life converges toward the sunrays which come closer to earth. If nature were not the manifestation of Truth, what would it mean as fact with its action and reaction; with its doing and undoing; with its beautiful literature, music, art, science, sociological research, psychological research

and even the political game with its vulgar machinations of selfish ends—all this would have no meaning if there were not *an end* to it. The whole world knows that and wishes it to become the *end and within it some real permeated situation* in which everyone can be solidly surely tranquilly him—Self.

We shall have that after this war. When Meher Baba, this Great Light-giving Being, whose name I mention with devotion, reverence and love, shall have uttered the Word of Truth, then all these differences of life will automatically come to better balance of understanding.

Nothing is more useful than to sit tight within one's own selfless state of literally taken indivisible existence, and that is the *heart* as the *centre within* our own structure of that which is purer manifestation of our divine Light-Form. When we believe that everything is a great *unison of action within the multifarious scheme of life*, we must *understand* that it is nothing more or less than *Oneness Existence*.

The purer emotion of which we are able, as we are able of very little yet, *is to love God more than ourselves*. This is not to be created

through imagination. *It is God's own help which manifests* when we come to the stage of non-reaction within the human form. This includes sex and the emotive heart as the affection for ourselves and that which we choose to express our emotion. When this is all *overturned into purer love*, that is, *love for God or the highest manifestation of Truth*, then, we shall earn the *light* state of life immutable. It is Grace from the highest Substance Existence to the Intermediary of this Substance Existence as the God-man who transmits it to man—to all those who are on the Path of spiritual Emancipation and dream of this fulfilled state of higher existence.

The God-man is here to deliver this Message, which has to take form in us; when it shall have taken form in us then the *Divine verb* shall have become flesh of us, the Aspirant for Truth. To realise God means to have the *Divine verb* become flesh in us. This is the Manifestation of the highest purest possibility in this cycle of evolution and it has to be the response to our deepest need. Meher Baba is the *Pure verb* to manifest in us soon.

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The Convergence of Eastern and Western Thought

BY G. F. HEMENS (LONDON)

THE great stream of human thought concerning the Ultimate Reality has for many centuries flowed in two main channels, religion and philosophy. There are many religions and even more philosophies; yet there is a basic identity underlying all the great religious and philosophical systems which it is here proposed to display and explain.

An inspection of the contents of Eastern and Western philosophy reveals immediately that in both Idealism is the dominating feature; and although the great religions, such as Christianity and Islam, have their origin usually in the life and teachings of a person, such as Jesus with his claim to be God, and Mohomed with his assertion of the direct communication to him by God of the contents of the Qoran, yet during the more developed periods of these religions they experience the need for an intellectual background and then they all draw freely on

Idealist philosophy; we are thus led to look to Idealism for the common basis of truth in all these religions and philosophies.

In the West, the task of distilling the crude material of the philosophies of the centuries which began with Thales and Pythagoras about 500 B.C. into the pure elixir of Truth was undertaken with great learning and insight by Hegel. In the East, the present-day expression of the ancient Idealism of the Upanishads is substantially identical with the position of Hegel and appears to constitute the leading philosophy. Dr. Deshmukh has shown that the teaching of Meher Baba contains the kernel of the Wisdom of the Upanishads, and much the same appears to be true of other leading Indian thinkers. The central doctrine of this philosophy in its current form is that there is *One* God, and *each* of us *is* that God; so the path of progress for every

person is the achievement of Self-knowledge as God-realization, *i.e.*, as the realization by every person of the knowledge "I am God". Identically the same position is also the central tenet of the Hegelian Idealism. Here then is a very great and important convergence between Eastern and Western thought. But more even than this, the view which modern science has reached of the nature of the physical universe is a corroboration in detail of this position. The subject is discussed in the writer's own publications where an account is also given of his own direct corroboration of these things by contact with the Buddha and other great spirits.

The philosophical proof of the immortality and divinity of man is in outline as follows: The basic position of science, philosophy and ordinary thought is that the universe is *intelligible*. Plato and others pointed out that only Truth, in the form of *ideas*, is intelligible. Therefore, Reality consists of Truth in the form of ideas; so if we retain the word "God" in our vocabulary, this is the definition of God. But Truth is eternal; and Truth is intrinsic to *your thought*, and this consists only of thoughts,

i.e., ideas, and is organised as an ' I ' that thinks. Therefore, the thinking self, the ' I ', is Truth, and so is eternal and contains the universe. Ideas are universals, one-many. Therefore, Truth is one-many, and since Truth is ' I ', the ' I ' is one-many. This is the position which both Eastern and Western philosophy have reached. God has both universal and absolute aspects.

Einstein's Theory of Relativity affirms that the laws of nature which govern the inanimate universe, for example, the law of gravitation and the laws of electro-magnetism, are laws which govern a number system organised as a mathematical space. Now numbers are *ideas* so the inanimate universe consists of ideas which have also the form of objectivity.

The Quantum Theory asserts that what have hitherto been called the laws of inanimate nature are *not exactly true*; but if the variables in the equations expressing the laws, *i.e.*, the physical entities themselves, *e.g.*, electric charges, magnetic forces, positions in space, etc., are replaced by matrices, which are "complex numbers" of

infinitely many dimensions, then these modified equations are exactly true. Thus Newton's law of motion $P = MF$ where P is force, M is mass and F is acceleration becomes $P = MF$, where P , M , and F are matrices; and similarly throughout the domain of physics. The theory reaffirms the central discovery of Einstein's Theory that the inanimate universe consists of numbers organised as a mathematical space and adds that the space has an infinite number of dimensions. The corroboration which these scientific theories give of the Platonic theory that Reality consists of ideas and of the Pythagorean position that all things are numbers is very plain.

It remains to consider the fundamental position of religion in relation to this philosophical position. The theistic religions, Christianity and Islam, have the One God as the central feature of Reality. In Christianity, the relation of God to each of us is described as that of immanence and transcendence. That God is transcendent means that He is separate and distinct from each of us. That He is immanent in each of us means that our being is

actually the being of God—thus God is Himself but is also 'I'. Now to say that God is 'I' is the same as to say 'I am God', and this is evidently the same position as that discussed above in relation to Hegel.

In Islam the transcendence of God was, in the early days of the religion, emphatically asserted, though the thesis of the immanence of God was later developed. But since God would not be God if there were other beings independent of him the being of God must constitute the being of all other things, so God must be immanent in each of us. Now, that *I* am real is the primary experience of each of us, so the immanence of God in me entails that I am God, as shown above. The immanence of God in inanimate objects does not entail the divinity of those objects, for, as many ages of philosophy have shown, inanimate objects are not truly real, they are appearance, illusion, *Maya*.

Thus the proof produced by the ages of thought that man is immortal and divine has such colossal force that only belief is now possible.

*

St. Francis and Shri Chaitanya

(TWO GREAT DEVOTIONAL SAINTS)

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

AMIDST the concord of Christian saints there is one who has perhaps touched the hearts of more generations than any other, namely, St. Francis of Assisi. He is loved by both Catholics and Protestants, and esteemed by many somewhat worldly people who have otherwise very little interest in human sanctity.

A visitor to Assisi, the little Umbrian city of St. Francis, which is still almost mediæval in appearance, may ask himself how the Saint has come to enjoy such an influence upon the Christian world.

The massive ramparts of the Franciscan monastery which dominates the Town is surely not the basic reason for his renown. Let the stranger then turn his footsteps towards the twilight dimness of the lower church at Assisi, and seat himself near the tomb of St. Francis. Around him upon the walls are the world famous Giotto frescoes, whose

vivid murals also cover the walls of the airy upper church.

As his gaze passes from one to the other of these lovely pictures he may suspect that here stands a clue to the solution of his puzzle. For the magic brush of Giotto has a freshness, a love of life, and a spirit of new born appreciation of the earth's beauty: And was not this what St. Francis had in his own way loved too? When the gentle Saint roamed the slopes of Mount Subasio, an ample ridge upon a spur of which Assisi itself stands, did not he too love the changing seasons of the Umbrian landscape, the birds and beasts, and the open sky? He loved them doubtless because they were the miracles of God. The legend of St. Francis preaching to the birds, and of his persuasion of the wolf to quit its troublesome habits, show his love for all creatures, whether traditionally innocent or evil; Orpheus

with his lute could have wielded no less charm. In winter frost and throughout the long summer days Francis would wander aloof from his companions on the well remembered slopes of the barren mountain, his eyes open to the Divine presence in all things.

So we find in St. Francis a love of God, of Christ, of nature, and of his fellow men. Of his consuming passion for God and Christ everyone knows. His love of animals is illustrated by numerous stories, such as those referred to, which show how wide was his sympathy for them. A poem composed by the Saint towards the end of his life entitled "The Hymn to the Sun" is a further illustration of his love of nature in general. Soon after he had renounced the world he one day dismounted his horse to embrace a passing leper—so he loved his fellow men, even those with the marks of a repulsive disease. His devotion to poverty shows how he loved nature and mankind not because he desired to possess them, but because they belonged to God. Even after he had become famous and had

founded the Franciscan order, he consistently kept aloof from all worldly possessions.

Thus in the life of St. Francis we find an all-embracing love, with its centre in Christ, and its wide arms spread to gather all the creatures and things of the earth.

He was, a Hindu would say, a great *Bhakta*, a man whose spiritual development lay along the path of devotion. There are many saints of this type in India's history, but perhaps Shri Chaitanya, a mediæval Saint of Bengal, is one whom we can most easily compare with St. Francis of Assisi.

Chaitanya's devotion was centred in Krishna, and the mere mention of Krishna's name would precipitate an ecstatic state. He too embraced and healed a leper, he too loved poverty, and was abjectly humble before men learned in the scriptures. In the same way St. Francis had always respected the church and priesthood however degraded they might have become.

There are delightful stories of Chaitanya's journey from Puri on the coast of Orissa,

to Brindaban on the banks of the sacred Jamna, On the course of this great trek he had to traverse the dense Bihar jungles. On the way he would embrace the forest tigers, who then joined in chanting Krishna's name. At the sight of listen to the praises of Krishna, and elephants trumpeted the name of the Divine cowherd. Herds of deer followed him along the forest trek and tigers joining the multitude of beasts embraced the deer and finally united in dancing and praising Krishna.

Here also was a Saint, with a wide and lasting influence, whose devotion, while centred in Krishna, embraced not only fellow-men, but

also all living things.

The ideal of devotional faith, or *Bhakti*, is clearly understood in India, and though the passionate outpourings of such saints are often criticised by psychologists, there are multitudes who have a definite appreciation of devotional faith.

It is then an easy step for those to whom the lives of St. Francis, Shri Chaitanya and others are significant, to understand and give equal appreciation to some of the great saints of other faiths; for these giants of the Spirit are the links in the chain of Truth which binds all religions inseparably together.

*

To Baba

BY ERIN NAGARWALLA

I love dear Baba,
He's so meek and mild,
And knows when I'm weary,
And helps me to smile.

I love dear Baba
He's Father to me,
And makes life worth living,
In this world of uncertainty.

Drought

BY MALCOLM SCHLOSS (HOLLYWOOD)

I have strayed from the path of devotion,
And love is as far from my heart
As the desert is far from the ocean,
And dry as the desert my heart!

I have strayed from the path of devotion,
And weary am I as I tread
The endless blind alleys of motion,
Outwardly living, yet inwardly dead.

I have strayed from the path of devotion,
And futile the knowledge I gain,
For knowledge leads only to motion,
And motion leads only to pain.

May the spirit of endless compassion
Which flows, ever flows, from, above,
Stream through this dream of my being,
And flood me with infinite love!

May the peace which is absolute no-thing,
And the bliss which is absolute all,
Unite to delight me with wholeness
Eternal,—wholeness beyond recall!

*

A Circular Letter to the Spiritual- Minded in England

BY AN ENGLISH DISCIPLE OF MEHER BABA

DEAR FRIEND,

THE enclosed booklet may at first sight seem strange to you; therefore a note from one who knows Meher Baba personally may be of some use.

There are some things not at once explicit to the intellect which are nevertheless true. Some of the sayings of Jesus, for instance, one can only come to understand through experience in living: "He that loseth his life shall find it", does not seem commonsense to the ordinary mind, but as we come to realise its meaning more we see that behind those words a great spiritual truth exists. "Marvel not ", said Jesus, "that I said unto you, ye must be born again." Nicodemus was incredulous and said, "How can these things be?" But Jesus pursued the point and asked him, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee. We speak

that we know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3 : 9-12). To find our true life. we have to lose egoism; to find one's true self one has to lose the small limited self, and in doing that one must be "born again" into the realization of Truth. Meher Baba comes to demonstrate this; to continue that same work of Jesus, who said, "I am come into the world to bear witness of the Truth." Meher Baba affirms that the Truth is in everyone, but it needs to be awakened. We have been given the teachings to show us the way; we need to experience Truth by direct contact with it. In him Truth is unhindered in expression, as Love is unhindered, because he has no egoism, no finite mind: only universal

mind and infinite consciousness simultaneously with human consciousness. This is not easy to grasp immediately. The idea needs pondering, living with. Those who have lived and worked closely with Meher Baba for many years know of his infinite capacities, and have plentiful evidence of his universal mind. His method of approach to the human heart is through Love, Divine Love which has no limits in its ways of working—there being nothing in the universe, large or small, which it cannot use in its great purpose of awakening the soul to knowledge of its true nature and origin.

A Perfect Master is One who is conscious only of God at all times, and in all places. He sees God in all, and he knows with the certainty of complete knowledge that man is divine in his original soul. "The Soul is pure and everlasting, but the unconscious must become conscious", Meher Baba affirms. And again, "The Son of God is in every man, but he must be manifested." It is by association with a Perfect Master that one comes to realise Truth, and to see things as they really are.

In functioning only with the finite mind we cannot perceive Truth direct, and it is through a new form of receptiveness that we come to the vision of Truth, of God. In this vision we see beyond our finite knowing, and we understand, with more than intellect. Meher Baba speaks to this inner nature which lies dormant within us all. He awakens the sleeping soul, and he is only able to do so because he is himself fully awake. Jesus' words, "Be ye perfect, even as your Father in heaven is perfect", refer to this state of God-consciousness. The "perfection" of a perfect spiritual Master is this, that he has become one with the Infinite Source of all things, consciously.

"Evolution", says Meher Baba, "is an evolution from unconscious divinity to conscious divinity", and God's purpose is to realise Himself completely in each individual soul, through that soul becoming perfected in awareness of Him. The presence of a Perfect Master in human form is in answer to this need of perfection, which is the final goal of every living soul.

Example and personal contact are still what humanity needs; and so it will be until the whole world is won for God.

The question arises in people's minds, "Is Meher Baba, then, a re-incarnation of Jesus?" The answer is simply this, "No, not of the man, Jesus of Nazareth; but the Christ-Consciousness, the Son of God-state is the same in both." Shri Meher Baba as a personality, born of Persian parents in 1894, is different from the personality of Jesus, the carpenter's son; but in the infinite conscious state of union with God they are one, and the purpose of divine manifestation through the medium of one who is perfected man and perfect God is always the same; the demonstration of Truth direct in life, in man's conscious existence. Through the raising of man's consciousness and receptiveness above that of his usual material consciousness, man can come into closer contact with the Truth behind all religions. "It is because people do *not* know me that I have to take this human form", Meher Baba has said. He explains with great care that it is always the

Universal Life with which the Perfect Master identifies himself; never the personal self. When Jesus said, "Come unto Me, and I will give rest unto your souls", He referred to Himself as the Infinite Life-Giver; not His human personality. It is well to try to accustom our minds to contemplating these things, for it is in reality simple, as great truths are; complications are only in our minds, and we are much more than our minds. Meher Baba has the secret of eternal life because he has forever lost the small limited self, the ego, which causes so much trouble. He explains, nevertheless, why this ego is necessary in evolution, and what part it has to play before the soul arrives at the parting of the ways, and becomes an aspirant for knowledge of the Truth. He draws all men to him by infinite divine love, and according to their longing and capacity, so do all receive the gift he has to give. "The greatest gifts in life are given and received in silence", he says. "Love is always the same; it knows no separation." And he tells us, "Remember, Love is above all and always

triumphs." These are wonderful things to be told, and although they are not new truths, for Truth is unchanging, there is newness of realisation for us in receiving them direct from one who knows beyond all doubt that they are true. Jesus said, "Everyone that is of the truth heareth my voice", and that is the way by which we recognize a Perfect One, when that greatest of all privileges comes to us. It is only because of the Truth within our inmost souls that we *can* respond to Truth, for as Meher Baba also says, "A

Master gives the aspirant nothing that was not already latent in him; He is only instrumental in rousing the aspirant to the consciousness of the Divine Treasure already in him". The wonderful, though often incredible, fact is that divinity *is* latent within all living things. Only the Infinite can see possibilities in us which are there, however much overlaid and hidden. And it is His mission through the power of Love, which *alone* can work miracles of true spiritual healing, to awaken that divinity.

—W. A. F.

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*The Master's Call**

BY MOTHER LALITA

I stood in silent rapture,
My heart with love aflame,
My spirit clothed in stillness,
As the Master spoke my name.

As the mountain-tops at sunset
Are kindled to sudden flame;
So my heart did glow with gladness,
When the Master spoke my name.

Like the stars in silent heaven,
A peace profound I claim;
My spirit is soothed to calmness,
Since the Master spoke my name.

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

Notes from My Diary

F. H. DADACHANJI

FROM the 10th of September until to-day, a short account of the events at Lonavla may better be reproduced in the words of one who was in touch with them:

Stay at Lonavla:

"Climatically Lonavla is found to be bracing and more suitable for work than Dehra Dun.

For some days until arrangements were made to do the cooking, K. E. Afseri lovingly undertook to arrange for the food of all the *mandali* members and fulfilled his obligations to the satisfaction of all. Baba was pleased with the arrangement.

Short after finding a better and more suitable quarter—the Prospect Lodge—for the ladies, Baba shifted to a small bungalow about two miles away, for a specific "working". Four of the disciples who usually accompany him to long but quick tours were permitted to stay with him. A fifteen days' stay at this bungalow "Glen View" was significant for its absolute periodical seclusions every day. It bore nothing so

important that could be judged from Baba's remarks that were scarce; but the depth of silence he delved into, spoke of an enormous weight of responsibility he burdened spiritually to effect drastic moves in the field of material action. The chess-board of war was so prominent before his spiritual moves that nothing interested Baba as quickly as the morning papers to see and read the previous spiritual "working" brought into effect materially and the result corroborated the motif. This inclination is neither necessary nor helpful; for what could be legislated by spiritual "working" is known in its material effect spiritually. But the corroboration is only for a play on the part of a *Sadguru* as an expression of individual taste that can incidentally lead the disciples to corroborate important war moves with the movements and sudden changes made by Baba in his fasts, graded seclusions, travels and contacts with *masts*, Fantastic as it may

sound on hearing, becomes convincing through direct contact and experience with Baba.

On the 5th Baba began the "Glen View" stay, by fasting for the whole day. He took nothing except water. From 6th onwards he fixed up a programme for himself. Arise at 6 morning: bath at seven: tea at 8: and from 8-30 to 11-30 A.M. absolute seclusion in a room. Again from 4 P.M. to 5 P.M. absolute seclusion in a room. As to his food, he took only *dal* twice and *mosambi* juice once a day. Kaka cooked *dal* for Baba and gave orange juice. In travel and periodical fasts and seclusions Kaka has the greatest energy, efficiency and pluck to be a personal attendant of Baba.

On 8th, Baidul,—known for his inexhaustible energy in finding out *masts* and bringing them from long distances in quickest space of time,—was sent out to Kathgodam. Simultaneously Mohomed was summoned from Meherabad. With the same care and kindness Sidhu brought Mohomed from Meherabad, he looked after him at Lonavla. Soon after Baba had Mohomed and the Kathgodam *mast* near him as his "spiritual toys" to amuse himself and work upon.

On 9th, the following "Cir-

cular" was typed at Baba's dictation and sent out to the intimate disciples of Baba for signatures and return:

CIRCULAR

"I want every intimate member of my *Mandali*, to be ready for a call any day between 15th Nov. '42 and 15th Dec. '42 to join me to be physically with and near me, with the object of sharing my universal work and helping my forthcoming mission of spiritualizing the world according to my special instructions to each individually and general instructions to all collectively."

Vishnu, an example of patience, hard work and selfless service—came to "Glen View" regularly—as ordered by Baba—at 5 P.M. every day. He showed accounts to Baba and enquired at every convenience of food, tea and toilet brought from the *mandali* bungalow to "Glen view" for all those who were with Baba.

On 12th, another general Circular was typed and sent out to all the devotees and admirers of Baba, all over India:

CIRCULAR

"Are you ready to join me for a few days if I call you in the month of December 1942, with the object of sharing my universal work and helping

my forthcoming mission of spiritualizing the world according to my special instructions to each individually and general instructions to all collectively? If willing and free to obey the Call, sign and return this. Also others willing can sign."

On 13th, Ramju was allowed a few minutes' interview with Baba. A champion of energetic and fruitful work has to stay and work always, aloof from Baba, between periods of absolute seclusion.

On 16th, Chanji, who is engrossed in writing a Gujarati book of Baba's life in collaboration with Pappa, was granted a few minutes' interview, between periods of absolute seclusion.

On 18th, the following Message of Baba was sent to the Montessori School opening at Kolhapur, to be carried and read out by Adi. Mr. G. Y. Dixit and others of the Vidyapeetha, are responsible in having a Municipal grant and the gift of the school building for the purpose:

MESSAGE

"One can render unselfish Service in the domain of culture. The form of service that a Montessori School takes,

has a practical value. It deals with infants' nature in the prime of its development. Their carefree hearts reflect qualities that are divine by their restless pranks and blissful for their innocence. It is to see how far you can make use of this "Divinity" in man, expressed through the child-God. A little patience, a little kindness, infinite understanding and sweet love are the only things by which the teachers can repay for having received the usefulness of human service at its purest.

My blessings to all those who are genuinely responsible for having this school opened as much as to the children who will attend it."

On 20th, the *mandali* at "Glen View" was dispersed and Baba left on a week's tour to the South.

Baba's present stay at Lonavla is anticipated to last till the middle of December 1942."

Until such time that the publication of our Journal is resumed, I offer my humble salutations to Shri Sadguru or Hazrat Baba to grant peace, patience and tenacity to all disciples, devotees and admirers of him to pull through the void of troublous times. Cut off, as they will be from the contact of this Journal, they can always correspond with their beloved Master.



Register of Editorial Alterations Vol. 4, issue 12

Page 554, para 4, line 2, change everal to several

Page 557, col 1, para 2, line 8, change than to that

Page 560, col 2, para 1, line 9, change "according" to "according to"

Page 558, col 1, para 1, line 5, change surreptious to surreptitious

Page 573, col 1, para 1, line 1, change weilded to wielded

Page 573, col 1, para 2, line 5, change known to knows (??)*

Page 574, col 1, para 1, line 3, change treck to trek

Page 574, col 1, para 1, line 13, change treck to trek

Page 574, col 1, para 3 (poem), line 2, change meak to meek

*or "is to everyone known"? or "is well-known"? or "is known to all"?