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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

VOL. 4

JULY 1942

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Meher Baba

on

Reincarnation and Karma

Part IV

SPECIFIC CONDITIONS OF AN INCARNATION

THE individualized soul has its beginning and source in the infinite, formless, sexless and indivisible being of God, who is beyond all forms of duality or evolution. And, *with the beginning of the individualized soul, there is the beginning of duality and evolution, though the specific form of duality consisting in the distinction and attraction based upon sex, makes its appearance at a later stage of evolution.* Duality exists as soon as there is subject and object, a centre of consciousness (howsoever dim) and its environment. But, sex is a specific kind of *bodily attraction*, which presupposes differentiation of forms, a specific kind of psychic entanglement with the forms, and specific expression of life and energy.

In the mineral kingdom, there is no sex. In the kingdom of plants and trees the bodily differentiations of sex,

with specialised biological functions, have come into existence. But plants and trees do not generate *sex-consciousness* since the development of consciousness in

Sex in minerals and plants plants and trees is rudimentary and its expressions are not influenced by these bodily differentiations. The possible contact between the male and the female in plants and trees is (due to their being fixed in the ground) *not direct*, but only *indirect*, through the intermediate agency of winds, bees, etc. Therefore, though from the point of view of the evolution of forms, sex-differentiation may be said to have begun to emerge, even at the level of plants and trees, from the point of view of their own *consciousness*, they cannot be said to have any sex, because *their consciousness of duality is not in any way coloured by sex*.

In the evolution of sex duality, plants and trees stand midway between minerals, who have no sex and birds and animals, who have it, in its complete form. Just

Sex in birds and animals before soul incarnates itself in a human form, it arrives in the animal forms, at full consciousness and energy; it then drops the animal body to take a human body. *Reincarnation of the individualized soul through human forms, is preceded by its transmigration through the sub-human forms.*

In the animals, sex not only expresses itself through the bodily differences and activities but is a deep-rooted factor, which affects consciousness. Since, the humans

The psyche is modified by sex inherit their bodies as well as consciousness, from highly evolved animals like apes, the humans also find themselves subject to sex-duality.

In the humans, sex is so completely developed that it is no longer a matter merely of the body, for it substantially modifies the psyche, which seeks its expression through the body, according to whether the form is male or female.

After attaining the human form, there is, as a rule, *no reversion to animal forms*; and, the case of retrogression to sub-human forms comes under special

Male and female incarnations

and rare exceptions. The normal course for the soul, which has once attained the human status, is to go through countless reincarnations in the human form itself, though the human form may sometimes be male and sometimes female, according to the sanskaras and the spiritual requirements of the soul.

The female form has the special prerogative, that even the Sadgurus and the Avatars have to be born through the female form; but

Prerogatives of male and female forms

the male form has the prerogative that the majority of the Sadgurus appear in a male form. Women can become saints and Sadgurus; but the Avatar always appears in a male form.

The general facilities and handicaps of an incarnation are always determined by the specific sanskaras, which the individual soul has accumulated in

Facilities and handicaps of an incarnation are determined by accumulated sanskaras

the past. *The needs of the further development of the soul are relative to the nature of its accumulated sanskaras; and, therefore, it is these accumulated sanskaras, which really determine whether the soul takes its incarnation on the earth in the East or in the West, or whether it takes its incarnation in the male form or in the female form, or whether it takes its incarnation in one cycle of existence or another cycle of existence.* The facilities afforded by a specific incarnation are dependent not only upon whether an incarnation is in the male form or female form, but also upon whether it takes place, in one cycle of existence or another cycle of existence, and whether it has its tenor of earthly life, in the Eastern hemisphere or in the Western hemisphere.

Roughly speaking, to-day, the East on the whole has developed more on spiritual lines, than on material lines, with

the result that the Eastern mind has a spontaneous aspiration for God; and the West, on the whole has developed more on material lines than on spiritual lines, with the result that the Western mind has a spontaneous urge towards intellectual and artistic things. **East and West** An incarnation in the East usually brings with it a greater tendency towards spiritual life than an incarnation in the West; and an incarnation in the West usually brings with it a greater tendency towards material life, than an incarnation in the East. But, *the soul has to experience the material as well as the spiritual aspects of life, before it is freed from the fetters of divided life*; therefore, the same soul has to incarnate in the East as well as in the West.

If a soul has had many successive incarnations in the East and then takes an incarnation in the West, it carries with it, the impressions of its lives in the East and though living in the West, it leads a life, which is essentially in conformity with the Eastern pattern; and if a soul has had many successive incarnations in the West and then takes an incarnation in the East, it carries with it, the impressions of its lives in the West, and though living in the East, it leads a life, which is in conformity with the Western pattern. So, sometimes we have the *European soul in an Indian form or an Indian soul in the European form*; but, it must be borne in mind that this distinction is only relative to past incarnations and sanskaras and that the soul, as such, is beyond such distinctions.

The facilities afforded by male and female incarnations respectively are not rigidly invariable. They change according to the cycles of existence as well as according to whether the incarnation is in the East or in the West. In some ages men are more active, energetic and materially-minded than women; in some ages the reverse is true. In the past, the women of the East were brave and intellectual. They

considered no sacrifice too great for the happiness and well-being of the husband; and their spiritual humility went to the extent of looking upon the husband as God himself. But now, in the Eastern hemisphere, the average man has greater spiritual inclination than the average woman, just as, in the West, the average woman of today has greater spiritual inclination than the average man. The man living in the East is different from a man living in the West; and a woman living in the East is different from a woman living in the West. The joke is that, in comparison with the members of the opposite sex, the *same* soul shows varying degrees of superiority, inferiority, or equality with regard to spiritual or material matters, according to the cycle of existence, the sex of its body and the earthly sphere, in which it takes an incarnation.

At Last You Came

BY WINIFRED A. FORSTER (HERTFORDSHIRE)

Eternal Friend, it is amazing sweet
To recollect how I in this earthly sphere
YOU did meet...

How I was wandering in ways wild
And was bewildered, crying out for home
Like a lost child...

How on the grey sea-waves I long did stare,
With all my being bent in stress and strain
Of speechless prayer...

And the wind brought across the waves a voice,
A long-lost voice commanding them, "Be still" ...
(My soul, rejoice!

Rejoice that you are living at this hour;
That you have waited till you heard that Word
Of Love and Power!)

Yes, at that moment, though I knew not then,
The waves were bearing You from East to West...
I knew not then

That YOU were landing on these very shores,
While my sore heart was struggling with despair
Behind closed doors!

I only knew I must find Light or die
And all my soul cried out unceasingly.
Then You came nigh...

At last, at last, in answer to the call
Of longing ones that could not find their way
You came, for ever more to be their ALL!



*The Real Self**

(A FURTHER CONTRIBUTION TO THE DISCUSSION
"WHAT IS THE OTHER SIDE LIKE?")

BY CHARLES J. SEYMOUR (LONDON)

IT was evidently felt by the Hon. Ralph Shirley, Mr. W. Harrison,† Miss Mildred H. Collyer and other contributors and correspondents to *Light* that the declarations by Shri Meher Baba about communications from the "dead", which I quoted in my notes (November 13th, 1941), closely touch some fundamentals of Spiritualism. Clearly they do.

This is the issue, put as briefly as possible: First, let the accepted Spiritualist case be stated. It runs: Here is a man. His body undergoes dissolution, and he, the essential man as we knew him on earth, passes to "the next world", the Other Side, "the future life"—or whatever term is preferred. He then

experiences life more vividly, more abundantly—he, this essential man does so. He can, if he chooses, and he often does choose, communicate through Mediums with people who are still on this side. This essential man "advances from sphere to sphere" (that is to say, the spirit who has capacity for progress so advances; some remain earthbound). Each sphere presents environmental features: it is difficult to conceive of a transition from one "place" to another, or even from one mental state which represents a "sphere" to another mental state representing another sphere, without there being "conditions of life" which are, at any rate, *as if*

* This article is reprinted from the April 9, 1942 number of the London Magazine *Light*, copy of which was sent to the Editor of the *Meher Baba Journal*, by the Author.

—Ed., *M. B. Journal*.

† I regretted to learn of Mr. Harrison's passing, shortly after this article had been put into type.

they were objective to the discarnate spirit.

That is (very broadly and simply, of course), the Spiritualist case.

But there is a disquieting blur in one part of the picture. Mr. Shirley called attention to it. The descriptions received from spirits of conditions on the Other Side are so contradictory that they leave in investigators' minds (I quote Mr. Shirley) a sort of vague and hazy uncertainty. Mr. Harrison (January 1st, 1942 issue) denied the uncertainty. But then, as the Editor showed, readers at once began to write to *Light* giving descriptions of Other-Side conditions which contradicted descriptions previously published; and the descriptions in the Meyers' script which Mr. Harrison himself quoted, and which he took as his standard, run counter to descriptions given in other communications which other Spiritualists take as *their* standard.

Now the fact of there being not one sphere or plane, but a series of spheres, would explain the greatly differing character of descriptions of "conditions", if all spheres were being talked about in this

discussion. But this is not so. Mr. Shirley, for the sake of clearing up the problem (if it can be cleared up), spoke particularly of the *next* plane, or the adjoining or neighbouring plane, and asked why spirits therein (or thereon) cannot or do not give accounts of life there which agree at least in essentials. Although he is willing to allow that thought and imagination may go a long way towards an individual spirit's "creating" his own "conditions", still he clings to the belief that there is a more or less objective reality of "conditions". And that is his problem. If there are "real" conditions in the next plane, one would surely think that reports thereon of spirits who occupy that plane would be reasonably in agreement.

Now comes the Meher Baba case (if I may so put it. Baba himself has not stated a "case" respecting Spiritualism; but what I shall proceed to write is, clearly, implied in his answer to the enquirer who asked "What does Meher Baba say about life after death?"—see my article, November 13th issue).

Baba's "case" then, would be as follows. He says, as I have already quoted: "We can communicate with the spirits of the dead." But he would also say that in considering the subject of spirit life as a whole, Spiritualists are looking through the wrong end of the telescope. Or rather, they are pre-telescope, Ptolemaic, so to speak, in their approach to the concept of the spiritual universe. That is to say, man of this phenomenal world is the starting point for the Spiritualist's ideas (I mean, of course, in so far as the question of Survival is concerned), just as the Earth itself was taken as the centre of the physical universe in pre-Copernican days. Meher Baba reverses this. Think (he would say) in terms of a spirit which is not man as you know him here and now. This spirit or being is the reality behind man of the phenomenal world; he is your Real Self. This Real Self does not "go" to any "next world": it is eternal. Picture this primary spirit, the real you, as having entered the conditions of earth to become *personalised*. After a time the experience (or the phase which the

experience represents) is finished, and the body drops away. In other words he, your Real Self, ceases to be man—man as you conceive him, thinking in terms of earth personality. The Real Self has assimilated the essence of the earth experiences. But it is untrue to say that the "essential man" of whom the Spiritualist conceives has survived. The essential man that the Spiritualist conceives is what man knows himself to be *here, i.e.*, a being with specific thoughts and feelings, a personality. That personality is at an end with the death of the body. Or it should be at an end. And that is where we come to Spiritualism and communications from the dead. Man in general *so completely identifies himself with his phenomenal self, his earth personality*, that he has in fact become it—or he believes, by the power of his imagination, that he is it. After death of the body, his consciousness still clings to personality. He has no conception of his real self, which is not personality. So he continues to function as personality. He retains his

earth impressions, vividly. Because he is now mental, not physical, these impressions and memories seem even more real than when he was incarnate. Communications come from these souls who have been unable to transcend the "Ptolemaic" outlook. The advanced has no longer anything to do with "thinking-on from the phenomenal man as starting point." That order of experience has been completed. Naturally, "conditions" experienced by the Real Self that is no longer phenomenal man are, as I have submitted, incommunicable, for they have nothing to do with earth states. The descriptions of life on the Other Side that are received are, as Baba says, from the souls who still feel themselves to be personalities, and as personality is an earth "construct" merely, the sum total of the responses to terrestrial environment, naturally you get descriptions which are analogous to descriptions of earth conditions—but contradictory accounts, because each personality makes its own "world", according to the individual desires, imaginings, etc., that were "taken over". Whatever a

spirit who still identifies himself with his mental processes, initiated and developed on earth, thinks, that is his life, his "environment".... It is not, by the way, to be inferred from this interpretation of Meher Baba's account of the true nature of man that he says all the communicators are "unenlightened" souls. Far from it. Many of them are of noble quality. Nevertheless, their central concept is false—pre-Copernican, as I have called it. They are not *Self*-realised. That is, they still function through personality (their concepts are based fundamentally on the outlook of the phenomenal man) after they have left the conditions where such concepts are alone valid. They think, as it were, up from the earth-self as the starting point, instead of down from the Real Self. Essentially they remain in the phenomenal world, which is (as Baba says) the "greater illusion" within which their own illusion persists.

I hope all this is intelligible. What I have done my best to make plain expresses, for me, the reality, and indicates one

direction in which the "extension of consciousness" of which Baba speaks is to be sought.

One word more. The Editor in his leading article of December 11th, spoke of spirits who materialise and are seen in the same physical condition as when they left their earthly bodies, not in the newer condition which presumably they would have reached. He queries whether this is because of a loss of memory by the communicator at the time of his temporary descent into earth conditions, so that he "puts on" only the form which renewal of contact with the earth makes it, as it were, "instinctive" for him to assume. May I submit that the true explanation is provided by what I have stated above, namely, that the communicator has no other *actual* condition to show. In the pheno-

menal world, form was real for its plane of manifestation (*i.e.*, on earth a thousand men could view Tom Jones and all agree that he is "there", and of a certain size and shape), but in passing from the phenomenal world all that remains for Tom—the personality, as distinct from the Real Self—are his impressions and "recordings" thereof. Out of these, as they are still his "real", he weaves his "conditions" (including a concept of his own personal appearance). They are a subjective "real" only—as Mr. Harrison showed in the Myers' account of the spirit who finds himself "the possessor of a glorified brick villa in a glorified Brighton"—and are not reproducible in contact through a Medium with the phenomenal real of this world.

*

THE SAYING OF MEHER BABA

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

*

*Our Endeavour Towards Perfection**

BY C. V. SAMPATH AIYANGAR

I SHALL now say a few words about *Pratyachara*, which is the withdrawal of the senses. When there is no attachment either to sense-objects or to actions, then a person is said to have renounced all *Sankalpas*. He is then called *Yogarudhaha* (rooted in *Yoga*), says the *Gita*. "Truly the supreme bliss comes to that *Yogi*, of perfectly tranquil mind and passions quieted, *Brahman*-become, and freed from taint" (*Gita*, VI. 27). "Attachment and aversion of the senses for their sense objects are natural. Let the seeker after truth not come under their sway. They are his enemies." "With the heart unattached to external objects, he realizes the joy that is in the Self" (V. 21).

This great idea is very effectively stated in II. 58: "When, like the tortoise its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady".

This withdrawal of the senses is *Pratyachara*. A practical lesson on this subject is given in the *Gita* (Chapter 2), and every spiritual aspirant is requested to study this most wonderful spiritual book in the world.

Then comes *Dharma*. Patanjali says that it is the fixing of the mind on something. It is only after *Pratyachara* or abstraction that *Dharma* is possible. This fixing of the mind may be external or internal. The *Gita* says, "Let him firmly hold his body, head and neck, erect and still, gazing at the tip of the nose .. sit having Me as his supreme goal". This is internal *Dharma*. The object may be external in the case of an image or picture of the deity. The fixing of the mind on it (internal or external object)—that union—is *Dhyanam*, *i.e.*, contemplation. When by this absorption the mind shines forth as the object itself, unconscious of itself

* Concluded from the March 1942 issue.

(mind), it is said to be in *Samadhi*, i.e., trance or concentration.

These three *Dharana*, *Dhyana*, and *Samadhi* constitute, says Sage Patanjali, *Samyama*. By mastering this, one gets Divine wisdom (*Pragyalokaha*). The Sage gives a warning—"Samyama must be used by stages." In *Dharana* the mind should be taken slowly but surely from the gross image to the subtle. A never-ending flow of Knowledge in that object is *Dhyana* (contemplation). If in this state he becomes fixed on the true relation of *Sattva* and *Purusha* (*Yoga Sutras*, section 3, aphorism 49) he attains illumination (mastery of all *bhavas* and knowledge of all). Aphorism 40 (section IV) says, "Then follows cessation of all actions and *Klesa*, i.e., distractions". Cessation of *Karma* only means that the *Yogi* becomes quite unattached to any *Karma* or action. This is *Samadhi*. The *Yogi* is then in the state of *Kaivalya*: when a *Yogi* after attaining illumination becomes quite unattached to this world and its transformations he is said to be in the state of *Kaivalya*, i.e., alone.

We now go to the 9th *Mantra*—"If you are really powerful by possessing a city (body) with nine gates be useful to thee and others. Or else your life is useless".

Our body is compared to a fine city or temple with nine gates: These are,—two eyes, two ears, two nostrils, one mouth, one opening for passing urine, and one for answering calls of nature. The human body is the most wonderful mechanism. It has not been completely understood. It has been described as a chariot and a city in Vedic *Mantras*. The *Atharva Veda* says that the body is a chariot, and that it would carry us to immortal bliss. In *Kathopanishad*, the body is compared to a chariot, the spirit to a charioteer the intellect to the driver, the will to the reins, the senses to the horses, and the sense objects to the paths. Some of our philosophers and saints say that this body is a useless one. It is certainly a useless one to one who is thoroughly attached to it, which to him is the end itself. This is what the *Mantra* says. It is undoubtedly the means to an end—the eternal bliss. It is,

therefore, we are asked to know the secrets of the body which has nine openings, which must be kept clean. The *Gita* says, "This body is called *Kshetra* (field), and he who knows it is called *Kshetrajna*". The Lord says that he is the *Kshetrajna* in all *Kshetras*, and emphatically asserts that the knowledge of *Kshetra* and *Kshetrajna* is the *real knowledge* (*vide* Chapter XIII). In a word, this wonderful body may be utilized for very lofty purposes.

The next *Mantra* is,—

"If thou art powerful by understanding and living the ten features (of the Law of Righteousness) then work for the good of the people. Or else, you are good for nothing."

This is the Law of *Dharma*. It consists of *Dritihi* (contentment); *Kshama* (forgiveness); *Damaha* (firm mind); *Astheyam* (not to steal); *Saucham* (purity); *Indriya Nigrahaha* (control over the senses); *Dhihi* (law of human society); *Vidya* (right knowledge); *Satyam* (Truth); *Akrodhaha* (freedom from anger)—Manu.

The Lord Jesus said, "Blessed are they which do hunger and thirst after righteousness". Harken to the beautiful words of Manu: As white

ants make the ant-hill, accumulate merit by relieving the distress of people:

In after-life *Dharma* alone will help you: not father or mother, son or wife:

When a man dies, his relatives return home from the cremation ground: but his *Dharma* follows him.

By *Dharma* one can surmount terrible darkness:

Such a person reaches Divine Bliss.

This is the *summum bonum* of life.

Then comes the last *Mantra*. It is this:

"If you be the eleventh, you will be useless". That is, if you be something other than what was stated in the previous ten *Mantras*. You must develop yourself as is stated in the ten *Mantras*. If you do not do so—if you go the eleventh way—you will be absolutely useless to yourself and the world. Step by step you must progress as stated in the first nine *Mantras*. Then you will understand *Dharma*, the acme of Eternal Bliss. Do not think of anything else and be misled.

I must sound a note of warning here. These *Mantras* are misinterpreted by some Oriental scholars. One interprets "*Eka Vrisha*" as one bull: '*Dvi Vrisha*' two bulls, and so on! He is unable to give their true meaning, and in despair says that the *mantras* are meaningless! Another translates the *Mantras* thus:—If thou art sole chief. . . ." "If thou art twice chief", and so on! We

have seen that this hymn of the *Atharva Veda* contains 11 *Mantras*, which will help the earnest spiritual aspirant a great deal in his endeavour towards perfection.

I have no hesitation in saying that Shri Baba slowly but surely tells us the easiest way to understand the above requisites for spiritual perfection.

*

‘*A Saviour of Our HIND*’

BY G. S. SRIVASTAVA, B.A.

Once did thus I say,
 And watched for Him the way,
Krishnamurare O Govind !

A Saviour of our *Ind*
 Let this land with Love pervade
 Your flute's sweet music may not fade:

And may the devotee dance
 Naturally full in a trance.
 Kindly lead us on;

Always on life's lawn
 Like a petty helpless fawn:

Pray come once for all,
 To save us all from a fall.

A mis-led flock we are
 Roaming farther far
 Under sins heavy War!

Now in Baba do we find,
 'A Saviour of our *Hind*'.

*

Mehr Baba—His Philosophy and Mysticism

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

Revised and enlarged by DR. ABDUL GHANI MUNSIF

CHAPTER VII

CRUMBS FROM A DIVINE
REPAST

(Talks with Baba's Mandali)

I

What is Maya?

HAS anyone really understood what *Maya* means—not only what it means but what it is in reality?

If you understand *Maya*, you know half the truth of the universe. You read and hear about *Maya*, but few can really understand it, so first we will examine the state of things in general from the spiritual point of view. Then we will define *Maya*.

God is Infinite, as you all have heard. God is beyond duality. Beyond good and bad, right and wrong, virtue and evil, happiness and misery, birth and death, and so

on. Dual aspects do not belong to God, but if we take God as one separate existence, then God forms a second part of duality. Just as we say good, bad; so we also can say, God—not God; finite, Infinite, etc. Finite and Infinite also mean two. Infinite, though not of the dual aspect, has now become the second part of duality. But God cannot be mixed up with duality, so this apparent existence of God's duality is *Maya*. God cannot be mixed up with duality, so Infinite cannot be the dual part of finite; hence the apparent existence of finite is false. Finite does not exist. What makes finite exist? *Maya*. So it means that all the attachment that Soul has for the finite, is *Maya*. *Maya* it is, that makes the Infinite Soul be mixed up with the finite body, so much so that the Infinite soul thinks itself to be the

finite body. This *Maya* does, and not only this. *Maya* makes the Soul, attached to the body with all its accompaniments, all that is alluring and all its temptations, appear as real. As, for example: when you are very thirsty in a desert like the Sahara, you think nothing is more precious than this water; here, too, water is precious, but you are not so thirsty and water is in abundance, so the value you attach to water in Sahara you do not attach to it here. This differentiation of values is due to *Maya*. When you feel hungry and you eat, then you think all is good—you don't even want to think of food. This is *Maya's* working.

When a dear one dies and you miss this one, this feeling of missing someone whom you always saw, is due to *Maya*. When you think you are the most miserable person in the world, it is *Maya*.

So we define *Maya* as that which makes the Soul think real which is not real.

Maya is not illusion. It is the creator of illusion. *Maya* is not false. *Maya* is that which gives false impressions. *Maya* is not unreal. *Maya* is that which makes the real

appear unreal, and the unreal appear real. *Maya* causes illusion. It is as unfathomable as God. God is unfathomable, un-understandable, so is *Maya*. *Maya* causes duality. *Maya* is not duality. So they say, '*Maya* is God's shadow'.

You are now not sitting (not in reality, although in appearance). You are everywhere. But you think you are sitting. This is false. Who is the creator of this false impression and who gives you this ignorance? *Maya*. The Soul that is in *Maya's* ignorance has mind as its medium. You now see what you are. If you look within and experience within, then you know you are the Soul, Infinite—beyond *Maya* and its creations.

Mind and body are under the sway of *Maya*. In reality mind and body do not exist—only Soul. When Soul is in *Maya's* domain, Soul, as it were, becomes the mind; and mind, as it were, becomes the body. So the Soul, through ignorance caused by *Maya*, thinks itself as mind, or the subtle body, or the gross body.

The Soul, of ordinary people, thinks itself as body. The

advanced Soul thinks itself as subtle body. The Saint thinks itself as mind. This thinking is not the Soul's direct thinking. Soul as Soul is Infinite, aloof from mind, body and *Maya*; but the soul, the Infinite who has mind due to *Maya*, we now call the Soul, the thinker and doer.

It is the mind that thinks and the body that does, but how can you grasp the Soul not thinking as you are the body not doing as you do? Because *Maya* has you in her grasp. Say, for example, you do something. Would you say, 'I feel my soul is not doing it, my body is doing it,' or would you say, 'I am doing it'? So your Soul, mind and body all make you the 'I', who is doing it. It is *Maya*. This illusion that you are doing it, and this illusion that you meaning the Soul and mind and body, is created and caused by *Maya*. This is illusion and it is *Maya* who gives the illusion.

Where God is, *Maya* is, because it is God's shadow. God is Infinite, so *Maya* is Infinite. *Maya* causes illusion in the finite. The universe is finite, everything is numberless

and their number is countless. Ants are finite. The glow that you see as stars is numberless and huge, but finite. All creation, all illusion that is caused by *Maya* is finite, but *Maya* is Infinite.

God is Infinite. *Maya* is Infinite. God is Eternal. *Maya* is Eternal. Now comes the real enigma which only Realization makes it possible to understand. This understanding is called *Dnyan* (Knowledge). What is *Dnyan*? That *Maya* in reality does not exist.

Maya exists as finite for the finite illusion. *Maya* exists for duality, for the finite, for illusion. *Maya* exists for ignorance, but when it exists it is Infinite.

Maya causes to exist in two states. In God's original unconscious state and in God's Self-conscious state, or as they call it, God's Super-conscious state. In God's unconscious state, or original state, *Maya* does not exist. In God's Self-conscious state *Maya* does not exist. In God's duality, *i.e.*, conscious state which means in God's gross conscious state—in God's subtle conscious state—in God's mental consci-

ous state, *Maya* exists, but *Maya* is Infinite.

If you think of the Soul as something divisible, then it is hopeless to know *Maya*. There are different minds, different egos, different bodies, but One Soul. Ego *plus* mind means the spirit. We in India use the term 'spirit' not as it is used in the West. Many use 'spirit' for individual Soul, but here that is not what it means. Mind *plus* ego is spirit. So you have a different spirit, different mind, different body, but One Soul. Soul is beyond mind. Soul cannot think. Soul is Infinite Thought, Infinite Intelligence. How can intelligence have intellect? Soul is beyond mind, beyond intellect. But mind *plus* ego does the thinking and has as its background the one individual Soul.

Now, you are the Soul. The same Soul behind your mind and ego, experiences, owing to *Maya*, different experiences of duality. The same Soul behind E....'s mind and ego, due to *Maya*, experiences duality. So we call the Soul the one who thinks and the one who does, as a matter of fact, Soul is beyond thinking, beyond doing. When your

mind and ego realize themselves, the Soul knows that mind, ego, body, did not really exist. It is just the illusion, due to *Maya*, that Soul is mind, Soul is body. It will be very clear if you take yourself for example. What makes this Soul which is beyond thinking, appear to think? *Maya*. To know *Maya* is to know God.

Sometime I will explain to you about looking within. Everyone looks without and yet wants to know what is within.

* * *

II

Soul and Its Delusion

The Soul experiences God through Self. When Soul comes down from the highest experience of Oneness with God then Soul gets universal mind and sees itself as God and sees itself in everything.

Now it is definitely, imperatively established that out of million souls one becomes subtle; out of one million subtle, one becomes mental, out of a million mental souls, one becomes God-realized (*Sadguru*).

It is also definitely and authoritatively stated that one

through Herculean efforts can get up to the mental plane but to go further needs a *Sadguru*,

See the fun, these souls (pointing to the group seated around him) think they are the body. R. says I am woman. Soul is no man or woman. The body is man or woman but Soul is ignorant in saying 'I am this body'. Also these souls do not see the souls in others. Baba sees himself in all souls.

Souls on the mental plane have intuition, inspiration and insight, but do not see themselves as God. So the difference between this soul (mental) and the gross is infinite. Now the *Sanskaras* which are fine vanish—then all vanish.

This soul (pointing to one of the group) is God but sees not God, not Self, only the world. So you all are in God, all are One (not two all one). Picture yourself as being in the ocean deep, deep deep, but you see only this body, yet you are in the ocean deep down. According to impressions, body will change millions of times—man woman, weak strong bodies—to experience happiness and suffering, but you are in the ocean. You do not

change. What changes is the body and its experiences. When impressions become weak, gross impressions become subtle. The great long experience of happiness and bliss, of opposites make gross impressions weak. Then Soul experiences the subtle world. These are advanced souls. They experience the world of energy not of matter. This Soul now experiences the subtle world through subtle form. The Soul when experiencing the gross world, had medium of gross body. When impressions get weaker through *Yoga*, through penances, then subtle impressions become mental impressions. Soul now experiences mental world through mental body—has subtle body but does not experience it. And also *Sadguru* can make any soul jump upto the highest state without all this. So when you love *Sadguru*, you love conscious God.

You all are God, some are unconscious God, some are partly conscious, some are finitely conscious God and some God-conscious God. But this God (pointing to the group) has to love, worship and be guided by this God

(pointing to Baba) to become conscious God. You have no idea of your God state. You have idea of body state. *Sadguru* experiences infinite power.

Lover must only see the Beloved's wish and happiness that is the highest. When love reaches this point, this love which I talk of, is only attained by Grace. So the highest love one can get without Grace is to want always to be loved by the Beloved, to be near the Beloved. Focus on Baba in everything you do and think constantly of him. Be like a rock, not like a straw swerving in the slightest breeze, which goes anywhere. Love which is so pure must lead to the Infinite.

After every incarnation, when the gross body falls off, in the beginning, the subtle body experiences impressions. Then when it takes again another body, the consciousness in the beginning is very faint. At the most for seven years the impressions are very faint, and the consciousness very faint too, and there is no sense of good and bad. Then when the gross consciousness develops, all the trouble begins. Every action, every thought and word which you do now is collected

in the mental impressions—so next life you get a body according to these impressions. There are people who immediately go into another body—but these are advanced people, not Masters.

There is one Infinite; every thing has its beginning and end in the Infinite.

* * *

III

Bodies and Their Corresponding Planes

There are three worlds or planes and corresponding to them, there are three bodies, the gross, subtle, and the mental. These worlds or planes, should not be mixed up with the idea of place or sphere. The purpose of evolution is served with the attainment of the human form, *plus* full consciousness. Simultaneous with the human body, the subtle and mental bodies make their appearance.

There is also another body, called the Astral body which persists long after death and belongs to sub-subtle or lower of the seven regions of the subtle plane. It is connected with both the subtle and gross planes or worlds. The Astral

body is exactly the replica of human body in all details. As is the Astral body so will be the gross body. The former is vapoury or smoky in appearance, unlike the subtle body, which has form but no defined organs. The experience of Heaven and Hell, enjoyment and suffering, is undergone by this body and no sooner the *Sanskaras*, acquired while in the gross body are spent up, the Astral body is destroyed, leaving faint impressions on the Subtle body.

The Subtle world, represents desires, Ego, and Energy. The subtle bodies on this plane have forms of light (*Tej* or *Noor*) known as Angels. The Light-form of these angels or Spirits, can with no stretch of imagination be compared to the Sun, which can be said to be the shadow of this Light. The dissolution of the Subtle plane, is the phenomena, which we term as '*Qiamat*' or '*Mahapralaya*' and both the gross and subtle worlds recede and remain involved in the mental plane in seed form.

The mental or Seed body, is a point of light (Causal Body) on this plane and the same extended or magnified is called the (Supra-

mental Body). The sub-mental plane is the rest-house of Walis of the 6th plane, and the Supra-mental plane is the abode of Archangels. This plane, unlike the subtle and the gross, is eternal in character.

The Archangels are a creation by itself and are embodiments of God's qualities. In order to realize God, unlike the angels or spirits who are all evolved beings, the Archangels after a cyclic period directly take the human form and achieve the object in one lifetime. The reason why, is as under:—The Ocean of Divinity consists of drops and waves in a latent form. No sooner the surface of the Ocean was ruffled with motion, the waves came into being and these waves have all the attributes of Ocean in them. These big waves are the Archangels—the manifestation of the principle attributes of God such as Brahma, Vishnoo, and Mahesh.

The effort to cause the big waves, *i.e.*, the Archangels, has resulted in producing consciousness, but rather of an impotent nature. In order to remedy this deficiency, and to develop and attain full and

complete consciousness, as that of human form, the Archangels even have to incarnate as human beings at the end of every cycle which, according to our computation or measure of time, may come to 3 or 4 hundred years. Let it be understood here that the subtle and mental planes also are within the orbit governed by time space and causation.

Since the three worlds, the gross, subtle and mental, are the projections of and exist in imagination, there is no such thing as length of time, beginning or end. In reality all time is "NOW", all space is "HERE". The measure or idea of Time has a relative existence in our mind, and with all that it differs considerably on the different planes. For instance a unit of time say one year on the gross plane may mean one minute on the mental plane and one minute on the gross plane, to the one from mental plane, may look like one year. The experiences of Narada and the Jew in the time of Pirane-pir of Baghdad, are proof positive of the Archangelic experience imparted to these personages on the gross plane. This explains the

apparent illusion in years of time, which they experienced in the short span of a minute on the gross plane.

* * *

IV

Experiences of Disembodied Souls

We all know that a human body consists of the gross, the subtle, mental and spiritual bodies. The latter is also called the Soul which is everywhere.

There are four main divisions or states of life after Death:

- (1) Upwards
- (2) Downwards
- (3) Immediate birth or Incarnation
- (4) Heaven or Hell.

We shall now try to explain the above states of a disembodied soul.

(1) In the case of an advanced person, the subtle body after leaving the gross, goes upwards above the lunar sphere.

(2) In the case of persons with extremely bad *Sanskaras* the subtle body goes downwards and no sooner the link with the gross body is snapped, it takes a lower body in the scale of evolution according to *Sanskaras*. Here it is necessary

to explain that after death, the subtle body retains its connection with the gross body by a thread-like link for one or two or three days but never more than three. As to how this state of retrograde incarnation operates will be explained later.

(3) Those whose good and bad *Sanskaras* almost balance each other but are not equal, because in that case such a soul would become at once free thereby, they take bodies immediately again.

It has already been explained that the purpose or the goal of creation has been to create "consciousness". By the process of gradual evolution the goal has been attained in human form where there is full and complete consciousness but during the evolutionary state a new set of *Sanskaras* also get attached or come into existence. Now from here onwards the immediate and main object becomes the annihilation of *Sanskaras*. The different states after death only help in spending out the *Sanskaras* good or bad. The complete annihilation and thereby freedom is attained in the gross body only.

(4) (a). Take the case of a man

who has accumulated a large proportion of good *Sanskaras* and a very few bad *Sanskaras*. After disembodiment, with the help of the subtle body, he experiences or enjoys a state called *Jannat* or Paradise (good dreams). In such a state his sensibility to or capacity for enjoyment is increased tenfold and the capacity for suffering as the result of a few of his bad *Sanskaras*, is decreased ten times in inverse proportion. That means there is practically no suffering and all enjoyment. Thus he spends out his good and a few bad *Sanskaras*, but the impressions remain and it is these impressions that impel him to take another body. The next body is however determined by the few unspent bad *Sanskaras*.

(b). In the case of one who has got to his credit a good amount of bad *Sanskaras* and very few good *Sanskaras*, he experiences a state with subtle body called Hell where his susceptibility to suffering is increased tenfold and inversely the susceptibility to enjoyment is decreased in that proportion. That means to say, it is all

suffering for him, whereby the bad *Sanskaras* are spent out, and the impressions left thereof impel him to take another body which is determined by the few unspent *Sanskaras*.

Here it is necessary to explain as to what is meant by the susceptibility to pain or pleasure. A man possesses a certain taste or enjoyment for drinking. As a result of good *Sanskaras*, in heaven, this taste of drinking is enhanced or intensified tenfold and likewise in hell the susceptibility to pain or suffering is increased tenfold.

From the fourth category of persons possessing either many good *Sanskaras* or many bad *Sanskaras*, is derived a class of suspended ones because of their having left their body (gross) for any reason whatsoever before their proper time. Such disembodied souls neither go upwards, nor downwards, neither take immediate birth, and neither experience the states called Heaven or Hell, as others do in the ordinary course. They remain suspended, neither

here nor there. Since no entry is possible before time to any of the above four states after death, they remain much nearer to the physical plane and being impelled by the desires and longings of the physical life, try to possess a human body having some sort of affinity to them.

Supposing if one who on the basis of his *Sanskaras* is eligible for heaven dies accidentally before time or commits suicide, such an one remains suspended near the gross plane and if he tries to come into contact with any human being he does not harm him. But if one who in the ordinary course is doomed for hell, dies before time, such a suspended soul when coming into contact with human beings on the physical plane proves a source of harm and pain to the party concerned. In common parlance such are called Spirits or Ghosts.

Good Spirits try to approach and serve a Sadguru and it is the Sadguru only who brings about their liberation after many cycles of time. The bad spirits keep as far away as possible from a Sadguru.

(To be continued)

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To Shri Meher Baba

BY WINIFRED A. FORSTER (HERTFORDSHIRE)

Thou art my Guru, and God Himself is the Guru;
For Thou art the Supreme in manifestation in every moment, in
perpetual activity, in perpetual stillness.

Divine Love in unceasing expression is Thy life:
Thy voice speaks in the silence, deep within, to guide those who
listen...

The Infinite harmony in diversity—in discord, in disaster, in
darkness, in death—the indestructible Divinity.

Eternal divine Alchemist within, Thou art, forever re-creating
beauty and light from decay and death....

Thou art the life eternal, the Divine Existence in every-day use;
each moment becoming AWARE in the human heart and mind;
linking the finite and infinite in conscious co-operation; lifting
one by one the veils of ignorance that make us see the One as
many, that we may at last see the many as ONE.

Thou art THAT: infinite Divine Love which opens the veils, and
reveals the Face of the One within.

The play of circumstance by which we are tossed like balls from
one place to another, in all directions, until we come to rest—is
Thee in motion. Thy hands tossed us into the darkness; Thy
hand picked us from the gutter and threw us far into space
towards the Sun, then allowed us to sink again and be lost in
the filth of the world. Covered with impurities, encrusted with
thick layers of dirt become hard through the ages, it is Thy
hand that finds us in the mire. Then through Maya Thou
deliverest us from Maya—for Thou Thyself art hidden within
each one of us, and Thou reclaimest Thyself, split into so
many fractions.

Thou art the divine personality of the impersonal THAT.
Inseparable from all living creatures, Thou art:

The whole universe is Thy habitation.

Thou deniest nothing, for everything is of use to Thee;
whether it be good or evil, beautiful or ugly.

Thou art my Guru my Fire, Beloved, because in Thee I feel the only Existence; even though blind, I feel it. Thy Love called, and I heard it, I heard in the silence... Thy Love called, and though blind and mute I sprang up, and struggled towards Thee and touched the hem of Thy garment, and felt Thy feet; and Thy hands found and pressed me.... And the hard crusts began to melt, and something long stifled within leapt—faith broke the bonds of doubt, hope cracked the shell of despair; Thy Voice sounded out of the sea, "Fear not, it is I"Thou camest over the waters; from the waters of the East to those of the West Thou camest—and I waited for Thee.

Thou in me and I in Thee, my life surrendered—so may it be. The complete surrender that accepts from Thy hands whatever Thou wilt. Thy Will, not mine, be done. My will is to accept Thee, for I have found that which was lost. My path is to accept Thee, whatever Thou bringest.... Walking the earth among men as AVATAR, in yet another form, in yet another place, in yet another time—Thou art for me the zen, the Holy Spirit, the Bodhisattva, the Truth, the Light of the World. Thou art the Resurrection, for the Soul awakens at Thy coming, and Humanity finds its Self through Thee—the same infinite Being, the one and only AVATAR, He Who first completed the long Journey of the individual soul through evolution, and returned, knowing its true Nature and Origin, to the Father, the Source of all Existence—to THAT—and then came forth again from the Infinite to be the Resurrection and the Life for all the worlds of Nature, and so fulfil the Will of the Infinite for His Own Realization.

God Himself is the Guru in Thee, O Beloved.



Self-Surrender and Service Throughout the Ages in East and West

BY WILL BACKETT (LONDON)

ACTS of self-surrender to the Messiah or *Avatar*, recorded in the various scriptures and traditions of ancient religions, have distinct parallels in the life of Meher Baba, such as at His birthday celebrations* and many other striking incidents during His travels throughout India and in the West.

The Western gospels, for example, describe how Peter prostrated himself at the Master's feet,† a practice which has been maintained in India throughout the ages, both before and after the life of Jesus, the *Avatar* of Nazareth, Who also called upon His close followers and devotees, to leave all and follow Him, which is yet a further stage in spiritual growth, made possible through the Grace of a God-realized Master, and maintained in both Eastern and

Western religious traditions to this day, by which the unique place held by the Master in the spiritual evolution of humanity, is still recognised.

The human aspect of Divine perfection and Godhead, is acknowledged in the Christian creed also, in the doctrine of the Trinity; it is freely acknowledged that the three "persons" are One in the Father, in Christian theology, but it needs something more than a merely intellectual acknowledgment of that fact, when meeting the *Avatar* in person, to recognize that in Him, the three aspects of Divinity are also One. The work of Jesus included not only a higher conception of God the Father, which the Jewish faith preserves to this day, but the

* See "The Feast Day of a Modern Christ," February 1942 issue of the *Meher Baba Journal*, pp. 199-210.

† St. Luke's Gospel, Chapt, 5, Verse 8.

sweeping away of the superstitions of the Greek and Roman faiths of earlier days, which had degenerated merely into vehicles for greed, lust and pride, prostituting the ancient wisdom and even the beauty of religious art to those debased ends. Now that that work had been accomplished, it is easy for us to recognise afresh from the fragments of scattered writings interpreted by modern scholarship from the ruins of a dead past, devoid of superstitious practices, the ancient wisdom which Meher Baba has come once again to re-establish.

It is also possible to view the experiences in spiritual growth of an orthodox Christian,* in the same perspective, and to realise that it must needs be difficult for such an one to turn to Meher Baba, as presented by His followers, and see how further growth in spiritual

experience is possible through His life and work in other parts of the globe. Remembering the words of Baba however, we may rest assured that He has His own way of reaching the hearts of all genuine seekers:—

"THINGS THAT ARE REAL ARE ALWAYS GIVEN AND RECEIVED IN SILENCE."

The feeling for God, and response to the call for selfless service, we are assured by Baba, are preparations for the still greater bliss of seeing God everywhere and in all things at all times, and the Master's work for such advanced souls during the past six years, at Rahuri, Meherabad, and throughout India during His travels, form a chapter in spiritual history that has yet to be recorded for the benefit of the world at large.

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THE SAYING OF MEHER BABA

To be virtuous out of vanity is little better than to be vicious out of perversity.

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* See "Experiments with God," by a Western Minister of the Church in England, in this issue.

Experiments with God

BY A WESTERN MINISTER OF THE CHURCH IN ENGLAND*

(I)

STAGES OF SPIRITUAL GROWTH

LIFE is always growth of some kind. There is always some fresh truth to be discovered. "We live and learn." Thus, as I look back on what I call the "great events" of my spiritual life, I see that each was a distinct advance, a fresh revelation of God and His ways.

1. Becoming an avowed member of the Church at the age of fifteen was of course a very great event. It was a matter of "decision" rather than of "conversion" for I had been brought up in a Christian family. But it was to me a very serious step and it was to lead, in the course of years, to greater things of which I little thought.

For though we sing with fervor "Take my life and let it be consecrated Lord to Thee"† we do not at once realise the full meaning of such serious words, nor have we "counted the cost".

I was very much in earnest and thought myself thoroughly devoted, for in due time I became a Sunday School teacher and later, in the city warehouse where I was employed, I was secretary of the weekly Bible class, afterwards taking charge of the Junior Section of the Y.M.C.A. headquarters. Also when Moody and Sankey visited London I became one of their workers and visitors.

2. But all this was only the first stage. There came a time when I felt God was calling me to offer myself for

* The writer is the close friend and confidant of one of Meher Baba's English devotees since boyhood, for over fifty years.

† The hymn "Take my life and Jet it be," etc., appeared in full on page 68 of the *Meher Baba Journal*, November 1939. Meher Baba told His Western followers at Meherabad, about that time, that that hymn contained all that is in the "Bhagvad Gita".

the Ministry, and eventually at the age of twenty-seven, I gave up business and went college to be trained. So now indeed I thought myself wholly "consecrated". How little I even yet knew the meaning of that word.

3. I had not been very long in college when the Reverend Dr. F. B. Meyer came and held some meetings among us students for the "deepening of spiritual life", and he urged upon us what he called "entire consecration".

We were to ask ourselves—Am I ready to give up everything literally anything—that God may ask? He said, "You will no doubt reply that of course you are, but have you faced up to what that may mean? Can you think of anything which is as much to you as Isaac was to Abraham? Is there anything which you feel as if you simply could not live without? Are you willing to sacrifice it, here and now? And if you cannot honestly say Yes, then are you 'willing to be made willing', and will you wrestle in prayer until you are?"

He said, "When you have done so and settled it in the solitude of

your own room, take a paper and write it down and solemnly sign it in the presence of God."

Well, it was an awful time. The hours went by for it was terribly difficult to bring myself to make an absolute surrender of everything I was able to think of. For example, I was suffering at that time from throat trouble and the doctors at the hospital where I attended seemed to be taking rather a serious view. I have a vivid imagination and I was horrified at the idea of a failure of voice which would mean having to give up all thought of the ministry and go back to ordinary life. The disappointment would be almost more than I could bear. Quite, apart from that would be the difficulty of finding a job, and there was the fact that my small savings had now gone in college fees.

That was just one of the many things I tried to face that night. Others thronged upon me as I used my imagination. I even faced the thought of death, perhaps that very night. If that seems morbid remember I was doing my utmost to think of every-

thing that could possibly happen. And anyhow it is a fact that I did it so very thoroughly and once for all that from that day to this whenever death has appeared possible I have never again shrunk from it.

That was my time of real surrender and the greatest event of all. Whenever afterwards there came a testing time I had only to turn to that signed paper and say, "Do I go back on that?" and at once my soul would say, "No! Never!" and I would find myself triumphant.

4. Since then there have been still further "discoveries" each meaning for me another advance. I hope to write separately about some of these.

(i) For example, there was the time when I learnt from Brother Lawrence about "The Practice of the presence of God". That made a vast difference to my daily life. It brought me a serenity and happiness I had never known before, and it has led to surprising discoveries of some of the ways in which God works.

(ii) I have learnt about His "compensations" and how He will help us to bear troubles and disap-

pointments by giving us special tokens of His sympathy and love. A sorrow will be accompanied by some quite unexpected joy or comfort. This has been my frequent experience alike in little things and in great troubles. Now, I always know there will be a "compensation".

(iii) Though Einstein is beyond my comprehension I have learnt a great secret from his famous word "Relativity". Our human measurements are all relative to ourselves. Just as we stand midway between our past and our future, so we are the centre of all space, and we estimate great and small in relation to ourselves. God does not measure so. With Him past and future are one, great and small are alike. So there is simply nothing too trifling for me to take to Him in prayer. We all accept this as true but we do not really believe it sufficiently to act upon it. The habit of speaking to God about the most trifling matters has helped me more than anything in the "practice of His Presence".

(iv) One quite startling discovery has been that when

I 'make known my request before God' if I can fulfill a certain condition, it seems to make it much more likely that I shall actually be granted that request, and shall receive the very thing for which I have asked. That condition is that in telling God what is MY will, I should entirely submit my will to HIS, and then leave the matter with Him in absolute confidence that He is only too glad to let me have my way "if it be possible". Submissive prayer and humble faith often seem to make possible a literal and wonderful fulfilment of my desire.

These are some of the "stages" of my growth in the Knowledge of God. At each some new light has come to me. Things accepted before in quite familiar "words", suddenly became realities to be lived by.

Obedience to what we already know, brings us continually more knowledge.

* * *

(II)

THE PRACTICE OF THE PRESENCE OF GOD

Somewhere about A.D. 1560 there

was a young soldier of Lorraine named Nicholas Hervan who was brought to God by the wonder of His work in clothing a tree, so bare and leafless in winter, with such lovely foliage in spring.

He felt how good God must be (Psa. 104. 24, Eccles. 3. 11) and that He must be equally able to make the clumsiest of us beautiful.

Nicholas was himself a very clumsy fellow, awkward and stupid, and when he became a footman in a large house he frequently broke things and got into trouble.

But he discovered a wonderful secret which he called "The practice of the presence of God", and we owe our knowledge of this to a number of conversations he had with a "Grand Vicar" of the Church (of course he was a Roman Catholic) and to some letters which he wrote at different times to his friends.

He said he had desired to be received into some monastery because he thought he would there be "made to smart" for his awkwardness, and would there be able, as he says, "to sacrifice my life to God with its pleasures".

He was at last received into the brotherhood of the Carmelites as a "lay brother" and was set to work as cook in the kitchen, which he detested. But he so learnt to "keep company with God all day" that his duties actually became a joy to him.

His great happiness soon made others want to know his secret, and in his talks and his letters he tells us about it.

He says, "In order to form a habit of conversing with God continually and referring everything to Him we must first apply ourselves to Him with some diligence, but after a little while we shall find His love inwardly excite us without any difficulty."

"Be not discouraged", he says, "by the repugnance which you may find in it from nature. You must do yourself violence. You must go on, and resolve still to persevere in spite of all your difficulties. Everyone is capable of familiar conversations with God, some more, some less. Let us begin then! God expects some generous resolution on our part. Get a habit of entertaining yourself often with God, and forget

Him the least you can. He knows what we can do. Offer yourself to Him and He will often REMIND you, even perhaps through pain and suffering. He has many ways of drawing us to Himself".

When Nicholas joined the Carmelites he was given the name of "Brother Lawrence" and he was soon known to all for his happy and holy living. We read of him, "His very countenance was edifying, such a sweet and calm devotion appearing in it as could not but affect the beholders. And it was to be observed that in the greatest hurry of the kitchen he still preserved his recollection and heavenly-mindedness. He was never hasty, nor loitering, but did each thing in its season with an even and uninterrupted composure and tranquillity of spirit. The time of business did not, with him, differ from the time of prayer, and in the noise and clatter of the kitchen he said he always "possessed God" as well as if he were on his knees at "The Blessed Sacrament".

He himself tells us he acquired the habit of talking

to God inwardly about everything he was doing, and all the day long. He says he learnt to do every smallest thing with God's help and for Him—he cooked for God, he washed dishes for God, and thus found joy in all he did. I am reminded of George Herbert's familiar lines:—

"All may of Thee partake,
Nothing can be so mean
Which with this tincture—For Thy
 sake,
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine,
Who sweeps a room as for Thy laws
Makes that and the action fine."

I think too of the famous picture in the Louvre in Paris of the angels in the Kitchen each performing some very common task but with infinite grace and beauty.

And I remember the rhyme of the pots and pans in which the servant-maid sings,

Lord of all pots and pans and things
 Since I've no time to be
A saint, by doing lovely things
 Or watching late with Thee
Or dreaming in the early dawn
 Or storming heaven's gates.

Make me a saint by getting meals
 And washing up the plates.
Warm up the Kitchen with Thy love
 And light it with Thy peace.
Forgive me all my worrying
 And make my grumbles cease.
Then who didst love to give men food
 In room or by the sea
Accept this service that I do,
 I do it unto Thee.

Well, that is the story of Brother Lawrence, and it made me want to do something of the sort if I could. And he said everyone could. So I set to work to "apply myself diligently to God".

I found, just as he did, that I was constantly forgetting, and letting myself get worried or annoyed or irritated or hasty. So I asked God that anything which upset me might act as a reminder that He was there to keep me calm and help me, so that He could use everything to teach me and train me.

Of course I had to persevere, with many failures at first, but I found, as Brother Lawrence did, that surprisingly soon I was able to make all sorts of things the opportunity to realise the presence of God with me. I actually did get the habit, whenever I wanted to say "Confound it all" or

something strong, of saying instead, "The Lord be with me" or something like that. And in fact I even learnt to be thankful for what I called "sharp reminders", for I would feel that whatever the trouble might be it did not matter half so much as the remembrance that He was there and knew and sympathised.

But I began to find that God reminded me quite as often by pleasant and happy things. I might perhaps succeed in the job I was doing, or find things go better than I had expected, or have some pleasant surprise which made me very thankful. But even then there was the feeling that the real joy was in remembering Him. For there is nothing so thrilling as to realise His touch, whether through pain or pleasure.

R.L.S. felt this for he wrote:—

"If I have faltered more or less
In my great task of happiness
Lord, Thy most pointed pleasure take
And stab my spirit broad awake,
Or, Lord, if too obdurate I—
Choose Thou, before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in."

This "practice of the presence of God" is one of the "discoveries" that have made a vast difference to my life and happiness. It changed my way of living, enabling me to face everything "with high-hearted happiness". It put a still deeper meaning into the familiar words "If any man be IN CHRIST he is a new creature.... all things have become new".

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THE SAYING OF MEHER BABA

Miracles, whether performed by Perfect Masters or by Yogis are mere illusions in comparison with the everlasting truth, and are not more real than the shadows of this world.

*

Yoga of Truth

BY PRINCESS NORINA MATCHABELLI

DIVINE Consciousness is Yoga of Truth. The *Yoga* is wrong when it is separated from the Theme of Man as God-subject. Man is subjective Realization of God. God is God as Man. No one is God in himself till in the Four Bodies Realized as Subject of the Almighty Fact of Power as The Human Being in its fulfilled Form of God. Man is use of this Power. Man is used by this Power in all the Four Bodies of his own man.

The time is ripe for all seekers of the East and the West to let the mind go and the heart come.

Meher Baba dictates through the Intuition of the Impersonal Self of the Western Disciple as follows:

It is time to begin to die for the Truth. Truth is the personified God as Man. It is time to live for the Truth and that is the time when the God Man is present in the world to take the burden of men on to Him—the Self-personified human being.

The way to say it is, when He is dictating it to the mind of men in strife of Self-Realization. To all men of the world He is the same Help and that is the Self-help in men's own self-deluded individual Intuition. No man is Self-help. It is all Illusion.

He says this here to all who think of themselves to be more than they are. He says this to all who think of themselves that they are God. To all He says: Prove it. Be it. Be it for all men in this world as Fact which is revealed *within* as the Self-acting Order. He is here to say to all men in the world this: Let all be done by Him the Man who is God-knowing. Bring to Him the Faith of the blind animal whose blind faith He is in all its pure experience of conscious confidence.

All men will feel consciously confident when He will *speak* the *Word* of God-realized Power. When He will say, "come with authority of the human being that is *reliable*,

I am consciously in the human being the Truth in its Fulfilled State of Light as Vibration. I am Vibration of Truth and this is action of Yoga of Truth." He would again say, "Men are self-conscious of this Power when they see Me. When men see Me as *I am*, as the humble man, they know Me as *I am*, because man is self-conscious of the Power of the *Unselfish Pure Being*."

Always He assures men that they are good, that they are real, that they are better than they seem to be. He tells them to be sure to be the God and not the ordinary human creature which is unself-conscious yet of being the God, and asks them to be good to all men in this world and make them follow the Light.

He tells them not to select the mother or the father types who is a Saint, and not to think to select only great people, or think to select men of deep knowledge. He says that no one is good at Self-realization but the one who *is real in Himself*. It is of no use to make selection of good or better people with deep knowledge of Truth. Who is knowing of God any way?

No one is real in knowing of God till he is self-conscious in himself *being the God*.

All men are equal to Him. He is in all. It is all for the good of men themselves *to go to Him*.

First Aid is God in men themselves. Why turn to men to ask for Help? *He is here to help*. How does He help?

He is helping by making men see, know and feel the Real meaning of life. *He does not ask if they care to think of it—He does it to them*. He is here to make the Fact of God be in all men sure, real, true. How will you ask? By letting the Heart come forth and *give first aid* to others.

He lets all be the *heart* and the *soul* and the *spirit* in one *all fact* and that is *Yoga of Truth*.

He says that He is for all—All in One. He is the Fact of Man as God in *fulfilled power of God as Man*. That is all the same thing as if He were saying to men: "Come and I shall *redeem you*."

It is *Yoga of Truth that the Master governs in all the four portions of life of man*. *Yoga of Truth is to be the fact of Power and to make it be the*

action within man. This is the Fact of the God-man whose name all have to use. *To use the name of the God-man is to make the best of it.* If you believe that God exists; if you know that God is Power, then what is the difficulty about having a name for this Power?

If the name were an empty fact, then of course it would be unnecessary to give a name to this Power: but as nothing in this universe is disconnected from its original Power (Power means life, light; original power means everything that is generating and creating effect or reaction). Power means everything that is Fact, and Fact means Power. If Power were Radiance, Vibratory Light Waves and Magnetism, then we could put it in a very simple formula and say it is *visible*.

As it is *invisible*, that which is Power of God, men must have a symbol to make use of in order to suggest it to their own imaginative intellect. For this only reason the God Power makes the superhuman sacrifice to descend into matter (mind) is to give an impression to the child-like human creature that

must have an impression to be able to use its good reacting way to make itself understood.

The Hierarchy which is the body of 56 God-realized Masters would never manifest if it were not to help humanity in its evolutionary struggle.

When the Hierarchy chooses their Head-man or Charge-man (Messiah, Prophet, *Avatar*) this Man must manifest not only as human being but also as God-power.

To-day, this Man whose name is Meher Baba, has already manifested in manifold ways to His own disciples. These manifested miracles or ways to make clear His superhuman Power are mostly through pure imperative and Divine Radiation of Love. This Love-radiation is invisible. It does not express in the ordinary human way. It expresses in the Masterful Order-doing Influence within their own selves. This Divine Order-doing Influence is not visible.

To be internally detached from everything that is externally attracting and binding, men will come to a new outlook on life entirely and shall

be able to create a new life and a new system of living for men in every part of the world.

However, general mankind is not prepared for such speeded evolutionary process. It does not mean that mankind shall not also evolve much quicker under the influence of such Men as the *Avatars*, but not so far and effective as the few.

This is to say short-cut of the evolution of men in general is an invisible act of the transmutation of consciousness. In this preparation epoch before I, Meher Baba, the supposed *Avatar* shall use the Power of the Word to manifest fully, it is naturally difficult for the general public to understand. Why should they understand yet? I do not care whether they do or not regarding man's acknowledgment of His *Avatarship*, but it is of utmost importance that the vibratory Power of the Name be carried into the minds of the people in general, because this vibratory Power of the Name of the supposed *Avatar* can in itself hasten through stimulants and stir, which is naturally invisible, the evolutionary process. *Therefore it is utterly important that those who have the*

courage and the far-sight and imagination should name the physical name of the Man who is the supposed Avatar.

This too is an invisible action which will have its effect in some way at its time.

When I say these things through the spiritual intuition or the Intuition of the Impersonal Self, it is also vibratory Power which goes from one end to the other—from the person who utters it to the person who hears it. When the public—audience—to whom the Name is foreign, rejects its importance, that too is an influential reaction.

The Name of the Divine Will is Action of Power. The Name of the Divine Will is Man as Power. The Name of the God-realized Man is the name of the human creature who is Mind, Truth Fact and Motion-making, Order-doing Man.

Meher Baba explains it here to the incredulous world and the scientist and the agnostic and all those who know too little of the Real Experience which is of the domain of the Scient Science as the Mystical Existence or Life Within.

He says through the Impersonal Self's Intuition of the Western Disciple that He is conscious in helping all men to realize the struggle to earn their Innate Wisdom which is based on Real Experience. He is in every human being the struggle which is the Strife of all men, in no matter which dimension of consciousness it is executing the realizing process.

This Realization Process is auto-acting in all men to the state of mind impersonal as the realization of the Self Impersonal. The Ethereal form is not attainable by self-help or the auto-reacting work of the individual self. The Soul as

the Ethereal form is the Basic Power in all the different phases of the auto-reactive evolutionary process of men, it has to do the uppermost command in its indivisible way till man is able to *see*, *know*, *feel* its own realized conscious feeling as the Ethereal form.

This wonder of realization is to be expected for all who *know*, *see*, *feel* the power of the divine Man and have the courage to name His Name even before He has manifested to the world in general. To mention the name of the *Avataric* personality is of great importance. All have to earn the fact of this importance.

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THE SAYING OF MEHER BABA

Spirit communication is the experience of the semi-subtle by the physical senses in the conscious state. It is not a sign of advancement on the divine path and has nothing to do with its goal (Gnosis).

*

Notes from My Diary

BY F. H. DADACHANJI

BABA'S stay with the group in Rishikesh during June was as usual quiet. While the group stayed there, Baba took some tours to Panipat, Hardwar and Dehra Dun, and retired into seclusion, all alone, for a few days at each place.

REFLECTIONS ON RISHIKESH

On the 23rd of June, which was a Hindu holiday of *Jeth Dushara*, on this side of the United Provinces the whole group was taken from Rishikesh to Hardwar, where a great festival is observed on this occasion and thousands of pilgrims from all parts of the country come there on pilgrimage. As is the usual experience of the group, nature again played its pranks on this particular day and the weather which was all the while open and at times unbearably hot and sultry, suddenly became cloudy, threatening a downpour any moment. That narrow strip of the Ganges was in a heavy flood, and its gorgeous roar bespoke danger that made the crossing over by the ferry-boat

impossible. The group had therefore to walk over to the other side of Luxman Zula Bridge, and take the hired bus waiting there. It was their first long distance outing during the month in a weather that threatened to spoil all the pleasure but added to the excitement of the trip, which passed off smoothly, even with the clouds hanging over, all the time. Special arrangements were, as usual, made for the group in seclusion to sit on the quiet top-terrace of a bungalow on the river bank of the holy Ganges from where they all witnessed the festival.

Different groups of people observed the festival in different manners to their taste. Some were seen chanting *bhajans* (sacred songs) with the accompaniment of soft music which was melodious. Others in groups listened solemnly to *kirtans* and speeches by Pandits of different schools of thoughts and beliefs. *Sadhus* in different groups were seen being fed by ardent devo-

tees and pilgrims. Besides, the general atmosphere of a big fair on a festival day with various articles of attraction exhibited for sale, with various groups enjoying delicious drinks and light refreshments with sweets, etc.—all by the side of the river presented a pretty sight indeed.

Two interesting sights of particular interest may be worth mentioning. Due to the Ganges being in a heavy flood since the previous night, innumerable blocks of timber, and even tree-trunks swept off were seen flowing very rapidly with the river current. A number of villagers and natives of the place were seen on most of these blocks, one on each, enjoying the sail magnanimously in a spirit of adventure that truly involved grave risk to life if unbalanced, while getting on or off or even during the joy-ride. Another scene of beauty was of a number of toy-boats, lighted and let afloat in the flowing waters with some religious significance. These charming toy-boats were made of tree-leaves, with tiny wicks dipped into *ghee* (an Indian preparation from butter) that kept them burning. They were at the mercy of the river currents and the

winds that extinguished the light in some or even upturned others, but simultaneously allowed some to keep floating to a pretty long distance, which was another lovely sight worth enjoying.

This few hours' outing to witness a typically Indian holiday festival, on a sacred place of pilgrimage, with mingled feelings of joy and anxiety at threatening weather ended with the group's return to Rishikesh late same night.

* * *

After a month's stay at Rishikesh, Baba and the group all returned to Dehra Dun on the 30th June. Baba and the group travelled this time by train, while a few members of the *mandali* drove in a public bus which was specially hired for the party's luggage to be transhipped from Rishikesh direct to Dehra Dun.

This party had a very hard time during the short trip in the bus. The journey from Rishikesh to Dehra Dun by road—a distance of only 28 miles—ordinarily takes about two hours, but it took the party twelve hours of severe trials due to very bad

condition of the roads and monsoon weather. The loaded bus stuck into the soft mud *en route* four times, and four times it had to be unloaded and re-loaded, in open fields, with rains continually pouring down, everything and everyone drenched through and through. The difficulties of travel under these conditions could be judged from the fact that each time, after unloading a number of packages from the bus, it had to be pushed and pulled out with great difficulty, all the members of the *mandali* helping in the job. The bus would then proceed with the light load to a safe distance, where all the unloaded packages had to be taken and re-loaded and properly tied to avoid falling off. Four times had this process to be repeated during a few hours, and without any coolies available in these remote spots to help except the cleaner, the *mandali* had indeed a very hard time not only in unloading and re-loading but also in walking all the distance of a furlong or two at times with heavy packages on their heads or on shoulders, through thick mud and slippery roads, with no food or even water to drink, in this nasty weather.

At one time, it appeared that the bus would turn turtle on bad roads and the driver became absolutely nervous. Had it not been for the *mandali's* remarkable patience and cheerful spirit, with the thought of Baba in their hearts and his name on their lips, the bus would have been abandoned midway. Starting early morning at four o'clock on that day, the party arrived at Debra Dun at four in the afternoon, utterly exhausted, but safe with all the luggage.

A very beautiful incident occurred while we were in Rishikesh with Baba.

One of the *mandali*, whom we shall henceforth recognise as E., was one day hurrying through the woods known as the "Abode of Sages" where the Yogis and Rishis live and meditate on God in their little white huts.

E. was going to meet Baba who was returning to Rishikesh from one of his numerous journeys. Somehow, the attention of E. was drawn to a figure lying in one of the huts, without any roof, and which was in a very dilapidated condition altogether. He looked in and was surprised to see a very

handsome boy lying there—a boy about 14 years of age.

E. remembered the group's continued search for years for an ideal boy as required and described by Baba, and he told him of the boy just seen. While they were walking to the group's bungalow from the Luxman Zula Bridge, he begged Baba to go with him to that hut and at least take a look at the little boy.

Baba agreed and when they arrived at the hut, he gave the sign to E. that the child be asked as to what he was doing there. It turned out that this child had always a longing for God and that he had his parents and his home in Ambala, But impelled by the inner urge, he gave it all up and boldly started for the Himalayas in his search for God, to meditate and to see what he could learn there.

E. then asked the boy if he had a Guru. The boy replied, "No. I have no Guru; they all talk too much; I want a Guru who does NOT talk...." E. then told the boy that he knew of a Guru who never spoke for the last 18 years, and that his name was Meher Baba.

The boy at once replied that he knew of Shri Meher Baba. He had also heard that Shri Baba was stay-

ing somewhere in the neighborhood, but could not tell exactly where. "But" said the boy, after a little while of silence, "Meher Baba is too great to accept me as a disciple. "

Baba's identity was then revealed to the boy, who was overcome with joy, to be in the august presence of the Master!

Baba then conveyed to the boy through E., that he himself would be his Guru; that this was the first and the last time they met and that he would *never* see Baba again physically. The boy, however, must agree to obey four specific orders given by Baba, and then one day, he would find Baba in his heart.

The four orders were:—

1. He should be free from *Kamavasna* (lust), and should *never* touch a woman during the whole of his life.

2. Instead, he should always think of realising the Divine Beloved, *i.e.*, God.

3. He must never touch money and beg for his food.

4. As a *Guru-Mantra* (sacred word from the Master), he must keep repeating, night and day, God's name—*Om Hari Narayan*—of his own choosing.

Without the slightest hesitation, the wonderful little boy accepted these difficult conditions to obey the orders given by Baba and thus was able to find a Guru of his own heart.

Baba then left. And the boy stays there in the woods of Rishikesh, famous for the black scorpions, the numerous snakes and occasional tigers. He showed no fears at all, being upheld by the inner urge for God-realisation, which made him leave the safety and comfort, to find his true Guru in the shadow of the great Himalayas.

The next day, a photo-medal with Baba's photograph engraved, a book of his life, a mat to sit on and some flour to eat were sent by Baba's orders, as *Guru-prasad* (gracious gift from a Guru).

* * *

Quite in contrast to this significant event where a Master *himself* appeared, unexpectedly, before a true aspirant and devotee, is another incident where, sitting on the spot and quite close by, the Master could NOT be seen by a so-called *sanyasi*, who came specially for his *darshana*. He had wandered over almost the whole of India visiting places of pilgrimage and

taking *darshana* of Saints or Masters, and came to Baba's doors with a desire for *darshana* in Rishikesh. Twice did he actually pass nearby from where he could very easily have seen Baba, but couldn't, probably because his time had not come or he was not destined.

One morning, while Baba, who was as usual giving instructions to the writer of these notes, sitting on the pavement of the out-house where the group was staying at Rishikesh, a *sanyasi* appeared before the gates desiring Baba's *darshana*. He was told that Baba wouldn't see anyone until after he finished his tours to the Himalayas. He was also explained that his very presence at Baba's doors was equal to meeting Baba and having his *darshana*, if not in body, in spirit. The man, rather talkative as this type of *sanyasis* usually are, began to argue as to why and wherefore of such a denial, and boasted of his pilgrimage to so many places in India—and that he wouldn't care if he was refused *darshana* at one place, and so on, which indicated a sad lack of understanding of the very fundamentals of spirituality (humility, patience,

longing, etc.) and of the ways of Masters. The more one tried to explain and pacify him, the more argumentative he became and he began to quote passages from *Shastras* (sacred scriptures of the Hindus), and eventually went away, injured in pride, and muttering a significant couplet of a famous poet.

"*Mohe tu kahan dhunde bande,
mae to tere pas me hun*"

meaning "Where dost thou seek me, O dear devotee! I am always near and with you!" Repeating this couplet louder and with a dramatic air, and expression and gestures, his eyes turned towards the heavens, he walked off, passing *again* actually by the side of Baba. Had he only turned his face even slightly to the other side, he would have clearly seen Baba personally. But since his time had not come or he was not destined, he simply couldn't, although Baba didn't move from his seat during all these talks, significantly smiling at all this commotion raised by the *sanyasi* and blessing him inwardly.

According to Baba, this was one of those typical cases where people merely wander from place to place in search of God or Guru,

haphazardly, muttering chapter and verse from *Shastras* and chanting or quoting couplets or quartets of famous mystic poets but all superficially with the tongue and not from the heart, thereby gaining very little or practically nothing, spiritually. It is not merely the desire but a keen inner longing that brings one in contact with a true Saint or Master, in time, and helps one advance on the Path through his guidance, both internally and externally.

Certain significant cases could be cited where truest devotees have missed the Master a number of times, for years. One of these missed Baba's *darshana* dozens of times, just for a few minutes until eventually, when the time came, Baba himself stood in his presence one day, quite unexpectedly, but after seven years of his sincere and constant efforts for *darshana*. The inner urge, it may be marked, had all the time been very deep and keen, establishing an internal contact with the Master that sustained the spirit, even in face of continued disap-pointments at sharply missing the physical meeting and *darshana* for seven long years.

In numerous cases, devotees have established an inner contact without meeting Baba in the body, either by hearing of him through others who had his contact and were benefited spiritually, or by reading from papers and periodicals about his amazing personality and work. The ecstatic expressions, in grateful recognition of the Master's grace, enabling them establish the inner contact, helping them internally with beautiful

glimpses of experiences of the planes, etc.—though physically away thousands of miles on the other side of the globe, are all too wonderful for words!

17TH ANNIVERSARY OF MEHER

BABA'S SILENCE

On the 10th of July, the 17th anniversary of his long silence, Baba left Debra Dun for his tours in the Himalayas, with a select few of his *mandali*.

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Register of Editorial Alterations Vol. 4, issue 9

Page 442, para 3, line 8, change "the true" to "true"

Page 445, col 1, para 1, line 11, change Spirtualism to Spiritualism

Page 445, col 2, para 1, line 2, change abundatly to abundantly

Page 448, col 1, para 1, line 27, change desscriptions to descriptions

Page 452, col 2, para 6, line 1, change *bonam* to *bonum*

Page 456, col 2, para 3, first sentence was duplicated: "*Maya* exists as finite for the finite illusion." etc. (We can see no justification for keeping the duplication as such, with resultant confusion in Ghani's argument)

Page 460, col 2, para 1, line 4, change Archangles to Archangels

Page 461, col 1, para 1, line 3, change hunan to human

Page 461, col 1, para 2, line 5, change begining to beginning

Page 461, col 1, para 2, line 7, change dea to idea

Page 461, col 1, para 2, line 17, change "the the" to "the"

Page 463, col 2, para 2, line 1, change "one" to "if one who"

Page 463, col 2, para 2, line 6, change itno to into

Page 463, col 2, para 2, line 8, change "one" to "if one who"

Page 480, col 2, para 2, line 6, change melodius to melodious

Page 482, col 2, para 2, line 1, change occured to occurred

Page 485, col 2, para 1, line 1, change hapazardly to haphazardly