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# MEHER BABA

JOURNAL



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# MEHER BABA

## JOURNAL

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### *Shri Meher Baba on The Life of the Spirit*

In true *karma yoga* or the life of perfect action there is proper adjustment between the material and the spiritual aspects of life. In this type of life, consciousness is not fettered to the mundane and material things, but at the same time it is not allowed to fly away from everyday existence. The mind is not allowed to be immersed in the material life of gnawing wants, nor is it allowed to be merged in spiritual bliss. But it is used to face and tackle the problems of life from the point of view of spiritual understanding.

THE KARMA-  
YOGIN FACES  
THE PROBLEMS  
OF LIFE

MATTER HAS TO  
BE USED AS  
PLIABLE INSTRU-  
MENT FOR THE  
EXPRESSION OF  
THE SPIRIT

Proper adjustment between the material and the spiritual aspects of life is not secured by giving equal importance to them: it is not secured by taking something from the material and something from the spiritual, and then striking a balance between the two. *The spirit must and ever will have an inviolable primacy over*

*matter*, but the primacy is expressed, not by avoiding or rejecting matter, but by using it as an adequate vehicle for the expressions of the spirit. So, in intelligent adjustment, matter has to play the role of a pliable instrument for the self-manifestation of the spirit, and must not in any way become obtrusive in its own rights. Just as the musical instrument is valuable only if it gives vent to the song of the musician, and becomes a hindrance if it does not yield complete subservience, matter is valuable if it gives free and adequate expression to the creative flow of life, and becomes an obstacle if it interferes with it.

Owing to the multifarious cravings of the mind, matter has a tendency to assume importance for itself. So for a drunkard wine is everything; for the greedy man the hoarding of money is all important; and for the flirt the chase of sensations is the supreme end of life. These are examples of how, through the diverse cravings of the mind, matter becomes unduly obtrusive and perverts the expressions of the spirit. *The way to restore the dignity of the spirit is not to reject matter but to use it for the claims of the spirit*; and this is possible only when the spirit is free from all cravings and is fully conscious of its own true status. When this is achieved, man may have material goods, but is not caught up in them. When

SPIRITUALITY  
REQUIRES THE  
SUBORDINATION  
OF MATTER AND  
NOT ITS  
REJECTION

necessary, he may use them as means for the life of the spirit; but he is not allured by them, or does not become restless for them, because he realizes that in themselves they do not constitute the real significance of life. He dwells in the material and social environment without any hankering for them; and being unattached, he is able to convert them into the field for spiritual life.

When once true adjustment between spirit and matter is secured, there is no phase of life which cannot be utilized for the expression of Divinity. No longer is there any need

POSITIVE FREE- DOM OF THE SOUL IS EXPRESSED IN ITS DOMINION OVER MATTER	to run away from everyday life and its tangles. The freedom of the spirit which is sought by avoiding contact with the world and by going to the caves or mountains is a negative free-
---	--

dom. When such retirement is temporary and is meant to digest worldly experiences and develop detachment, it has its own advantages. It gives breathing time in the race of life. But when such retirement is grounded in the fear of the world or lack of confidence in the spirit, it is far from being helpful towards the attainment of real freedom. *Real freedom is essentially positive, and it must express itself through the unhampered dominion of the spirit over matter.* This is the true life of the spirit.

The life of the spirit is the expression of infinity, and as such knows of no artificial limits. True spirituality is not to be mistaken for an

exclusive enthusiasm for some fad. It is not concerned with any "ism". When people seek spirituality apart from life as if it had nothing to do with the material world, their search is futile. All creeds and cults have a tendency to emphasize some fragmentary aspect of life; but *true spirituality is totalitarian in its outlook*. The essence of spirituality does not consist in a specialised or narrow interest in some imagined part of life, but in a certain enlightened attitude to all the various situations which obtain in life. It covers and includes the whole of life. All the material things of this world can be made subservient for the Divine game; and when they are thus subordinated, they become auxiliary for the self-affirmation of the spirit.

The value of material things depends upon the part they play in the life of the spirit. In themselves, they are neither good nor bad; they become good or bad according to whether they help or hinder the manifestation of Divinity through matter. Take for example the place of the physical body in the life of the spirit. It is a mistake to set up the antithesis between the "flesh" and the spirit. Such contrast almost inevitably ends in an unqualified condemnation of the body; but the body stands in the way of spiritual fulfilment only if it is pampered as having claims in its own right.

THE BODY IS NOT  
NECESSARILY A  
HINDRANCE FOR  
SPIRITUAL LIFE

good nor bad; they become good or bad according to whether they help or hinder the manifestation of Divinity through matter. Take for example the place of the physical



But its proper function is rightly understood when it is looked upon as ancillary for spiritual purposes. The rider needs a horse if he is to fight the battle, though the horse can become an impediment if he refuses to be completely submissive to his will. In the same way, *the spirit needs to be clothed in matter if it is to come into the full possession of its own possibilities*, although the body can at times become a hindrance if it refuses to be compliant for the requirements of the spirit. If the body yields to the claims of the spirit, as it should, it is instrumental in bringing down the kingdom of heaven on earth. It becomes a vehicle for the release of Divine Life, and when it subserves this purpose, it might aptly be called the temple of God on earth.

Since the physical body and other material things can be availed of for the life of the spirit, true spirituality does not take any hostile attitude to them. In fact it seeks expression in and through them. Thus the perfect man does not look down upon the things of beauty or works of art, the attainments of science or the achievements of politics. The things of beauty can be degraded by being made the objects of craving or jealous and exclusive possessiveness; the works of art can often be used to augment and exploit egoism and other human frailties; the attainments of science can be used for mutual destruction, as in modern wars;

SCIENCE, ART  
AND POLITICS  
CAN SUBSERVE  
SPIRITUAL ENDS

and political enthusiasm, without spiritual insight, can perpetuate social and international chaos: but all these can also be rightly handled and spiritualised. The things of beauty can become the source of purity, happiness and inspiration; the works of art can ennoble and raise the consciousness of people; the attainments of science can redeem humanity from unnecessary suffering and handicaps; and political action can be instrumental in establishing a real brotherhood of humanity. So *the life of the spirit does not consist in turning away from the worldly spheres of existence, but it consists in reclaiming them for the Divine purpose, which is to bring love, peace, happiness, beauty and spiritual perfection within the reach of everyone.*

However, he who would live the life of the spirit must remain detached in the midst of worldly things without becoming cold or indifferent to them. Detachment should not be misunderstood as lack of appreciation. It is not only compatible with true evaluation of things but is its very condition. Craving creates delusion and prevents right perception; it nourishes obsessions and sustains the feeling of dependence upon external objects. But detachment promotes right understanding, and facilitates the perception of the true worth of things without making consciousness dependent upon external things. To see things as they are is to grasp their real significance as parts of the manifestation of the One

DETACHMENT

DOES NOT MEAN

INDIFFERENCE

Life, and to see through the veil of their apparent multiplicity is to be free from the insistent obsession for anything in its imagined isolation and exclusiveness. So *the life of the spirit is to be found in comprehensiveness which is free from clinging, and appreciation which is free from entanglement.* It is a life of positive freedom in which the spirit infuses itself into matter, and shines through it without submitting to any curtailment of its own claims.

The things and the happenings of this earthly existence are looked upon as foreign, only so long as they are not

TRUE SPIRITUALITY  
IS COMPREHENSIVE

engulfed in the advancing tide  
of comprehensive spirituality.

But when once they find their right place in the scheme of life, each of them is seen to participate in the symphony of creation. Then the expression of spirituality does not require a separate or exclusive field; it does not become degraded by being concerned with the ordinary physical, intellectual and emotional needs of people. The life of the spirit is *unified and integral existence which does not admit of exclusive or unrelated compartments.*

The life of the spirit is an unceasing manifestation of

DIVINE LOVE IS  
CREATIVELY  
DYNAMIC IN  
RELATION TO  
ENVIRONMENT

Divine Love and spiritual understanding, and both these aspects of Divinity are unrestricted in their universality and unchallengable in their exclusiveness. Thus Divine Love does not require any special type of context for mak-

ing itself felt; it need not await some rare moments for its expression, nor is it on the lookout for sombre situations which savour of special sanctity. It discovers its field of expression in every incident and situation which might, by an unenlightened person, be passed over as too insignificant to deserve attention. Ordinary human love is released only under suitable conditions. It is a response to certain types of situations, and is relative to them. But *Divine Love which springs from the source within is independent of stimuli.* It is, therefore, released even in circumstances which would be looked upon as unfavourable by those who have tasted only of human love. If there is lack of happiness or beauty or goodness in those by whom the Master is surrounded, these very things become for him the opportunity to shower his Divine Love on them, and to redeem them from the state of material or spiritual poverty. So his everyday responses to his worldly environment become expressions of dynamic and creative divinity which spreads itself and spiritualises everything in which he puts his mind.

The spiritual understanding which is the other complementary aspect of the life of the spirit must be distinguished from the worldly wisdom which is the quintessence of the conventions of the world. Spiritual wisdom does not consist in the unquestioning acceptance of the ways of the world. *The ways of the world are almost always a collective effect*

*of the actions of materially inclined people.* Worldly people consider something to be right and make it right for persons of similar inclination. Therefore the blind following of convention does not necessarily secure wise action. The life of the spirit cannot be a life of uncritical imitation; it must have its basis in the true understanding of values.



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# *Human Personality\**

## III SOCIETY AND THE INDIVIDUAL

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

“The individual has to retain his individuality and realise his unity with the whole consciously.” --Shri Meher Baba

We have seen that the real significance of the individual is not exhausted by the mere fact of his being in some ways instrumental to the realisation of values by other individuals. But at the same time, the relation of the individual to society is very intimate, and it has important implications for the understanding of the essential nature of the individual.

The individual always exists as a member of some whole. When he is conceived as being in complete isolation from natural and social environment, he becomes only a figment of imagination. He does not and cannot exist in a vacuum. He is always an element in some wider system which not only includes him but makes him what he is. In the long run any limits which we give to the whole

of which he is a part will be found to be artificial. These limits have very often some validity for practical purposes, but from the philosophical point of view they are ultimately indefensible.

*The real background for the study of the individual is the whole of the universe in its entirety.* It is, however, fruitful to consider in particular his *social environment*; for he is constantly being moulded by his action and reaction with his fellow beings.

Apart from the interest directed towards his family, his friends, his country, or other social institutions, his life becomes, in the well-worn words of Hobbes, "sultry, poor, nasty, brutish and short". All the contents of his life which give meaning and direction to his practical activities are derived from his social

environment. A man is, for instance, a teacher, a lawyer, a writer, a doctor, or a member of the legislatures. But he can only be any of these in a special social context. The needs of the society have created a demand for these functions, and he fits himself into such of these as commend themselves to him by virtue of his capacities or interests. The "station" in society has thus a profound influence on the course taken by the life of the individual.

The pattern of the behaviour of the individual is, as a rule, largely determined by the conventions of the society in which he happens to move, and even his conceptions of morality and his general outlook on life is shaped by the influence of the various institutions of which he is a member. *The atomic conception of society as being constituted of readymade individuals is erroneous.* No individual can be what he is without the influence which he absorbs from his social environment. He cannot live apart from society any more than a plant can live apart from the soil from which it grows.

It is true that the iconoclast or

social reformer does not accept the existing customs, institutions or views without criticism. He applies a fresh and a vigorous mind to his social heritage, and examines, in the light of his searching criticism, everything that others accept without question. As a result of this examination he may come to reject the general notions of right and wrong which are current in the society he lives in; and he might even initiate great movements which modify the general structure and the conventions of the society. He is "original" in his outlook. But even the individual with an original mind, however, has to take his start from his social heritage, and begin by assimilating whatever is of true worth in it.

The society, however, is not merely the source of the contents of the life of the individual. It is more than the background for his life, or an environment inviting his action and determining its specific nature. *Other individuals are for him more than a means to an end.* As they are themselves centres of action and feeling, all his actions and

reactions towards them come to be modified in the light of this understanding. Such a gradual transformation is best illustrated by the development of the relationship of the owner to his slave.

The owner probably starts with certain interests of his own, and begins by looking upon his slave only from the point of view of his capacity to further his interests. The slave has at this stage an *instrumental value* like that of the tool. The owner looks after his needs as an engineer might look after his engine. But, through his own experiences of dealing with the slave, he might admire his talents so much that he begins to consult him about his own plans occasionally. Further, through greater understanding, he might cease to look upon the slave as a means to his end only. At this stage the slave has come to be regarded as an end in himself, has the same status as the owner, and becomes his equal. But further, through increased association, he might even come to have real affection for him, and might begin to enter into *his* purposes and help him to realise

them. At this stage the slave has become his friend.

Utility is of course a part of the value of the slave. But so long as the owner is thinking only of his utility and is oblivious of his personal worth, his behaviour is bound to express only an imperfect appreciation of the real value of the slave. *Elimination of all personal bias is always a condition of the true understanding and appreciation of other human beings*, and personal bias is usually due to the stress of personal interests.

Although personal bias is a great hindrance to the true appreciation of a social situation, personal experience—direct or indirect—is the only way of arriving at it. In so far as the individual has the capacity to eliminate all personal bias and do justice to the points of view of other individuals, he tends to become "impersonal". To say, however, that he becomes impersonal, is somewhat misleading, since in becoming "impersonal" the individual is only carrying further an activity which is inherent in his personality. The phrase "impersonal



personality" is a paradoxical way of bringing out the capacity to judge and react to situations objectively.

Every individual has some capacity to appreciate the intrinsic value and significance of other individuals quite apart from any bearing which they may have upon his own personal interests. The recognition of the intrinsic personal worth of every individual tends to bring into existence an ideal society which would be, in Kant's famous phrase, "*a kingdom of ends*". *In this conception of the ideal society we have in a sense a direct antithesis of the purely organic conception of society, according to which the individual has only instrumental significance for society.*

The great democratic movements of history take their stand upon the equality and liberty of all individuals. From the philosophical point of view, *equality does not mean an identity or similarity of functions, but the recognition of the intrinsic worth of each individual, and his liberty amounts to his claim to be given adequate opportunities for the fullest development of which he is capable.*

In an ideal society the individual

will accept for himself a differentiated function, and the function would be determined by his capacities and the needs of all the individuals taken together.

If the individual is to represent an autonomous unit having an intrinsic worth, it would seem impossible to avoid utter chaos and conflict of wills in a society where many individuals have to live together. But such a result does not follow, because the *individual is not an impervious entity, but has the capacity to enter into the experience and the purposes of his fellow-beings, and accept them as his own.* From the point of view of his own good, he finds it necessary to identify himself with others. It is by living for others that he can realise himself. It is by losing his life that he gains it. His is a life of *self-maintenance through self-transcendence.* His life is as *naught* until he voluntarily dedicates it for the service of other individuals among whom he happens to live.

He comes to accept the common good as his own good. His own highest good is not anything private to himself,

but is essentially *trans-subjective*. The good is of course personal, in the sense that it can be realised only in and by the persons; but it is more than personal in the sense that it comprehends the good of all. If we eliminate from his consciousness the interest he takes in his family, friends, institutions, country, church, etc., there remains practically nothing in which he can really interest himself.

If we consider the ego as a permanent entity, we are really substantiating an abstraction. *The ego is essentially of the nature of a powerful complex in the mind, perverting the outgoing activity characteristic of all the manifestations of the spirit.* It is like a vortex in the current of a river. Its reality is constituted by its capacity to restrict the field of interests and shut out the larger possibilities of life. The essential feature of comprehensive individuality is the *dissolution of the ego* which is a hindrance to the fuller and freer life of the individual. For a freer and fuller life the distinction between the self and the others has to be

completely transcended.

The higher reaches of the human spirit include experiences in which there is a more or less complete absence of the distinction between the self and the other. In love, for instance, the individual is completely "impersonal" in the sense of having no thought of himself. It is a mistake to consider love as being only an instance of selfishness on the ground that in love the individual realises a value. The realization of a value for himself is far from being a motive in genuine instances of love, although it is, so to say, an incidental and un contemplated result of love. In love the individual is concerned with the good of the objects of his love and not with any significance which they may have for himself. But at the same time the object of love is not explicitly regarded as being an *other*. The sense of separate consciousness is absent in love.

In the world of spiritual membership, as Bosanquet has pointed out, "there are no claims and counter-claims".\* In this attitude the individual

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\* The Value and Destiny of the Individual, p. 153

makes no claims for himself. Nor do we expect that he will make any such claims. The ablest man in society does not and may not ask for rewards. His contribution to society is quite out of proportion to what he may gain from it in return. The true conception of social justice might, therefore, be summed up in the well-known formula, "for each according to his needs, and from each according to his capacities".

On the one hand, the society is constituted of individuals who have an inalienable and intrinsic worth of their own. But on the other hand, the

individual at his highest makes no personal claims for himself. An ideal structure of society will, therefore, have to be based upon the full recognition of these two important features. There will be no room in such a society for any actions, private or political, in which the individual comes to be regarded as a means only. But, on the contrary, there will be opportunities for all for complete self-development. And the individual will be helped to develop on his own lines, and make his own unique contribution to the life of the society.

*(To be continued)*



## THE SAYING OF SHRI MEHER BABA

We cannot witness even the threshold of the Divine Path until we have conquered greed, anger, and lust. The worst sinners are better than hypocritical saints.



# *The Vaishnavite Saints of Southern India and their Hagiology\**

LIFE OF SAINT TIRU-PPANI AZHVAR

BY C.V. SAMPATH AIYANGAR

The life of this great Saint will be interesting and instructive. He was born in Uraiyur and his parents were *Panars* (the lowest caste, the *Panchamas*). He was, therefore, named 'Tiruppan-Azhvar. "Not status in society but Divine wisdom and spiritual illumination mark the saints." Who has not read in Southern India the life of the great Pariah Saint Nanda? If only our people calmly read the lives of the Pariah saints, they would not foolishly oppose the entry of *Panchamas* into the temples.

The heaven-born child was intoxicated with the love of God. As he grew up, his love increased. He sat on the banks of the Kaveri quite wrapt in Divine contemplation. One day Loka-Saranga Maha Muni came there to fetch water,

but he would not approach the "Pariah". He took a pebble and threw at the lifeless statue-like Saint. It hurt him and caused a wound. Then this Pariah Saint rose and stood at a distance. Saranga then went and took water to the temple. It is said that God appeared in his dream, and chastising him said, "Tiru-ppannar is not a Pariah. He is my soul. He is my infinite and confidential friend. Lift him on your shoulders and bring him into the temple." He ran, fell on the feet of the "Pariah" Saint, and with his consent carried him to the temple. There the Saint sang his beautiful *Amaaln-Adipiran* on the only God, and became identified with Him in his fiftieth year.

Blessed be the Saint 'Tiru-ppani Azhvar.



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\* Continued from July 1939 issue.

# Ajmer Memories

BY PRINCESS NORINA MATCHABELLI

Shri Meher Baba Says : "Them, who win in Self-divine *joy* to surrender to Me, win in Me. To win in Me is to realize God. To see in Me God as self-state in Intuition divine, I win in Self-State divine. *The attainment of life in eternal Bliss, is Gift of God in Person as mind infinite in form as Human.*"

Baba referring to the agent on the 6th plane states further: "Seeing, know-ing, feeling is a passing phase, as is his. He has still to climb to Me the I imperishable. The soul has no expi-ation to endure. In the state in Self-use impersonal as the Light of God, he being in it impersonal is still bound to *Light-enjoyment*. He is dazed, he is submerged and not above. So he has to wait for Grace. I shall give him the Grace, and it will be when I realize in it—him as Me as One. These men who were brought to Me by my workers, came because I have drawn them to Me here in my

home, to forego in my own alive Presence—the *last phase*. I shall leave them here in charge of high position that no one will ever see or discover. They are my own working agents whose life I here establish to serve as divine life, to use all as it is, for use to Me, I, God. So this man has to realize Me, as I have to realize Me in him. We in *one only love-motion* expiate in 'I' divine our own mind. He is in Me the I infinite and in him the I, indivisible pure, real. He has to realize Me, and so do I in him expand in dream state of Life in God. He in self-deluded state in seeing God in Me—is in Me Life that is real good *to be use*, as in it *I conscious do realize Me*.

He has to serve Me as any one has, who is real, good, unselfish. The *Majzub* in the sixth plane is rare and wins in Me when in him I appear as human, as Person. He knows Me and sees Me as Light. Both these souls see Me and realize Me as the One, the

Light divine in person, as man in state infinite, as conscious realization in Being as them portion of the divine *One-All-I*. Life One, is still in them in portion state.

The other one of the two agents is a spiritual type different from the first above mentioned. He is different in as much that he is more indifferent to the state infinite, but in the life as human, he is a real man who is fully conscious of the gross plane of consciousness. He sees Me wash himself and do service to him, and his own reaction is worship. When this one appeared, I saw in him good and bad in riot; this is a different order of Self in use in the mind infinite. He is so far in his advancing progression, that he is real selfless use of the divine mind.

All the advancing souls are *indirect in Me the use of Me* in life, as stirring atmosphere as Joy and as life that is progressing. These men of Ajmer, I shall see to *bring in soon* as life real good. I shall do as I do to all—*awaken*.

It is fact, and it is *reverence in them of Me*, to all in Me as *life*, that I have to realize them

who win in Me in desire to live in Me *free—free as Me*. So, I conscious help all who in Me—win. These men, whose I as state conscious is real, I win in Me to serve Me here, since I am *descended to serve*. I do help and serve in self use of Me as human. This is the difference of Me-God and of Me-human. I am serving these men and all men—as human. To do it I serve, I wash, act and react. I realize in conscious expansion in I infinite, and in finite conscience. I do stir the Self-act in Being of use to the I in expiation in good in bad.

If one is in mind, in all, impersonal or disassociated from the *self-experience*, the life in mind in the finite is of use of Cause in *direct way*. To see this, I do refer to the fact of these my working agents who at all hours in day or night show the real desire *to serve Me*. That is to serve in the I as superficial I, as it is in the *One-I an order* in them to see, to be at the disposal of My external or internal call. These men owe to be the stronger ordering mind readers, and subconscious Knower; they sow the Cause in being Love

directed by the divine expansion. These I do govern in all the scale in consciousness. I, in them the *substance divine*, in them in direct intuition, *do it unseen*. The fact that they were here in My own presence is the mysterious part to all who know so little of the working of the divine mind. The divine mind works in differences. The mind in the state finite is too much occupied with the self reaction, and as it creates individual reaction it is accumulating the rubbish that in the mind infinite has to be reacted in *self-use unselfish* of the life unselfish. To say it once more in your individual language, it is the *act in reaction* in the life of mind in the I finite, that is to react, to execute the expiation, that has *to be divine surrender*; that is, one is in the strife the expiating Self, or I, or sub-conscious life in expiation, or the mind infinite in self-use for use impersonal, or the duo-reaction in the whole universe. This, the realization expiation in mind in the infinite I, in these in the sixth plane do react indirectly as Cause; be it as it is, they do the divine will's order in the *reactionless state*

in which they see the divine Light. Thus they do the duty of the life indivisible in the state of *Majzub*. This *direct order* in the state of a *Majzub* is to call in them to order the *last phase*.

To see in the 'I' in the mind infinite the Light, is to them too new to be reacted, as in it they still seem to enjoy the divine Life in *pure rest* as such it is. The divine *pure rest* is a danger in all who in the *rest* see Me as Light. It is rapture in mind infinite and it is life in *reactionless state* in these Selves in the finite expansion in consciousness. So I do it to help them on.

They were called in the way indirect by the order in the 'I' infinite and in the order in the way external through my own disciples. These men of my *mandali* I have trained to see in the *intuition*, as you in the intuition *hear* my direct order. They do it accurately, as it is to serve my work that they do it; as they are so indivisibly linked to Me, the direct *intuition call* is through them my own disciples. That is why I do order in all strictest discipline in obedience as in every hour of day and night I do

work in direct and indirect way.

These two agents here in Ajmer owe to serve Me in Being as divine use. They serve as the antennas in the spiritual world in these regions in India. This is to be a fact recognized after I have spoken the divine order of the New dispensation. These people I do love as I love other human expiating mind *as Me in use in them*. They owe Me as I do owe in them to be divine 'I' as use divine. These men I observe from afar, and dictate from afar, and operate from afar. These men I do react from afar, and they *owe no more to know it*.

They live to live for Me in them, and no more for themselves in themselves. I in them am *one*, I, Truth, God. See me give Love to the pure in heart, the anguished in self-state divine: those in anguish in hunger impersonal to use themselves impersonal for use of my *One-in-I-Life* that is divine. See them conscious revere Me, begging in Me for Love while destitute, and humble, and hungry for food. See them offer their whole existence, all life in self-design to use themselves for use of Me.

All I here try to *expand in them*, during these hours in deep spiritual work on this tour through India which you all personally witness, *is Self-use in them of Truth*. It is *use in Me of them in selfless experience of Truth*. All I do here is *selfless use of Me in them*. See it. Give it as demonstration of Me to the world in these few pages, as I do give you the right to do it. See this as fact of Love to the world.

I here say to the world, come all who are heavy-laiden, I will free ye of the burden of pain of suffering. See Me do it. See Me practise it. This is what I wish to give to the world as My advice through them who love Me. See in this Me, One, the God's Love in desire to help. I win in all in men the mind that is pain, wrath, revenge in war as life misused in vengeance whether by the word in slander or through the use of the knife or weapon. I will resurrect in Love. All I will desire in Love to obey Truth, One—'I'—God—Me as His son, as His emissary humble and selfless, human as man that conscious in all is Compassion."

This here see and say to



all; Shri Meher Baba is here—compassionate in mind in all to do good. He is here to solve in love pure, Life Real. He is here to use impersonal Truth to manifest Truth real as life *as experience of Truth*. More than it has ever been given before, it will be good to see life resurrect from the ardent desire to destroy Life Real. Shri Baba says: "All here is life impure in destruction. See in it you, he, she, all of you destroy to see *Me new arise in you*."

These holy men, you have seen alive arise in Me in *joy* and *bliss*; to seduce in them the Christ's *use*—I here design free. In you human who is bound in life infinite in Me, I use *the use in finite experience*.

When men do inquire why I do wash the destitute, for what use, you may answer: Shri Meher Baba is *living compassion in all his own actions in life in practice of Him divine*, He is human to use himself as *simple real compassion* to demonstrate what we must know to be good, to be real to act in life as spiritual human striver. We do not always need to practise austerity; we none else than ought to, practise good, doing good in *selfless*

*motive. We ought to be as He is*. It is real and simple, and it is good and none else than simple as He is divine. To be divine is to be good. To be good is to be divine. So it is."

Later Baba explained to me about the Voice as super-conscious *clear audience* in a subject who is still in finite bindings. He stated: "The voice which I allow to resound in Word in thought, is not an ordinary phenomena as clear audience; it is *an experience in finite I of you* who is infinite in I as old strife. To men in general it is phenomena, but it is real expansion in reaction in finite experience of the One-I, as One infinite in portion in a human striver who is connected in my own work since the beginning of life in finite strife. It is no more than an *earning in I*, that has still to expiate in the I as human, till I in it resign the strife. The well-earned reward in strife is life in suffering in love, in physical ailment and in spirit for the One-I existence. It is important to say this to men in general as the 'Voice' is too often misunderstood as physical phenomena.

It is very difficult to realize Me, as it is difficult to bring in

the whole of the 'One-in-I' existence. To know Me, is to realize the divine reaction in all in life as the *show in resurrection*".

The divine apparition of Shri Meher Baba here now is significant. It is the doing and undoing of the selfish I. That is its work in Use. It is in us the divine 'I's Awakening. His *Word* as the divine *verb* will bring the form of life, *that He is now preparing*. The *word of Truth* when He shall speak, shall do the divine work's reactive result. What is the reaction imperative in I to all in life that in pain is the strife? It is to find in I in the strife the *free expansion in spirit*. It is *to know* the divine 'I's use. *It is to realize within God's reaction as penance, as free use impersonal divine*. Life as *self-use is misery*. It is selfish play in reaction, and one is in its use, *the show uncontrolled*. One is in its play in opposites as mind contro-action, use impure and unsatisfied. One is unhappy in life selfish. One is unholy as selfish self-act impure unactive in I as spirit. Immature in mind, we in its use unconscious, design as unreal. Baba

wanting us to realize the *true show of Him in reaction* in the sphere in I in the infinite, says this: "I here now shall use, to show in you the divine reaction in I infinite in One-in-I, in reaction to *my own use* whenever *I will*. Sowing in I, is to realize in I infinite the divine reaction in *winning will*. To sow *I*, in mind infinite operate in mind infinite, and in mind infinite reaction, whenever *I* in mind infinite *owe to sow*. That is the sign in mind infinite of Me in any or all as *omnipresent order infinite*."

To *resign*, one has to realize in state in Being in Peace which is the divine state in Being in *peace*. To know this, is to have *to give in life*, mind and the divine 'I' in the infinite in reactionless realizing reaction. That is—to *see, know, feel* instead to think and to react in the intellect.

Baba states: "To use the divine *life* of Me here now, it is good to grow indifferent to self-use in the intellect. That is a very interesting experiment to do as in it one is in rapture in self-use infinite, *No-one*. That is to say, one is use infinite of life divine and

no more of the show in self use  
 selfish of one's own human creation.  
 That is the use *I* here make of you,  
 who in I infinite has to react in use  
 infinite for *My own use as the divine*

*Life descended.* To all who live in  
 Me resigned I conscious, do help to  
 realize life infinite. I help to give  
 way to life in *use unselfish. I am One*  
*I - Truth - The Way to One,"*



## *Ecstasy*

BY KEMALI

You cannot be near Baba  
 and not feel the urge so strong  
 Which holds you spellbound in His love  
 so deep and so profound.

All thoughts of self fall, one by one,  
 which makes your burden light,  
 Until you feel He carries you  
 and hence you know no night.

You would not sleep for you might fail  
 to dream of Him, and so  
 You lie awake to think of Him  
 beyond this world of woe.

Your gratitude can find no bounds  
 if He should smile and show  
 Approval of your efforts,  
 for only He can know the love  
 You put into your work,  
 the happiness you feel, which spurs you on  
 The path, to find the goal you've tried to win.

"For I have chosen you," He said.  
 Oh, words beyond compare!  
 Just trust in Him and you will live  
 in heaven, where're you are.



# *Come and See\**

BY MISS K.L. DAVY

Come and see and bear witness to Shri Baba's perfect knowledge and understanding of all human beings. The Divine Psychologist using Divine Love as His medium of working, see how patiently He works. As there can be no perfect knowing of the True while the false ego obliterates the real "I", He must lead you towards understanding this false ego which exists only in this world of duality. It is this awakening which gives you freedom—freedom from bindings of convention, bindings of fear, bindings that limit and bindings that inhibit. From all these He will set you free that the Spirit within may shine forth undimmed. How? By making you conscious, first of its nature, and then at every opportunity giving it knock after knock, till you can remain calm in the midst of all, and the false ego thus starved loses its energy till it ceases to exist.

Shri Baba with His Infinite

Knowledge leads you to the point where you have to face up to the truth of yourself. There is no escape in a life lived in a group, living at close quarters under one roof, bound in by four walls. Every detail of the life of each is known to the Master. For example: Someone insults you, calls you names—calls you a liar. Immediately your ego is hurt. You boil inside, and, if this resentment is not controlled, it shows itself in anger and excitement. In this way you feed the ego, and instead of decreasing it increases. Shri Baba, who sees all, calls both parties together. He rebukes, He scolds for this lack of control and lack of love, saying: "If you cannot love each other, and it appears that you cannot, then take practical steps to see that you do not fight and can give in to one another. When you begin to feed the ego with the help of the mind and you feel resentment and excitement approaching, start

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\* *Continued from July 1939 issue*

laughing, start dancing, go outside for a moment till the mind is under control. But control at all costs." How slow all are to learn this lesson of control! No wonder the Master asks for implicit obedience. He knows that without this order, the struggle would be a hundred times greater. It acts as a reminder. It focusses our thought on Him and not on our action. But the closing of the scene makes even the rebuke worth while. Shri Baba, looking up and smiling, says: "Now go; forget about it and do not brood. Throw it all over. It no longer exists. Be happy, be cheerful. This is My order." (He knows how difficult it is for us to forget.) Thus we experience Divine forgiveness that truly forgives and forgets. Shri Baba may withhold the fulfilment of certain statements He may make, until His own time, but if He says He forgives and forgets, you have abundant proof that this is so. *He trusts you as before.*

There are few things that Shri Baba really dislikes, and one of these is excessive remorse and tears. If He orders you to forget and to stop brooding,

you must obey and control the mind. It is lack of control that prevents your doing so. Hence Shri Baba's insistence on obedience, which is always to help you and for the sake of the work. Says Shri Baba: "If you cannot be cheerful and obey when I tell you, then why stay near Me? You sacrifice all—your home—your friends—your freedom—for the bindings of four walls, and all this for love, yet you spoil what would be a perfect sacrifice by this absolutely disastrous lack of control."

Yet another example: You come to Shri Baba never having experienced what it is, say, to feel jealous. Circumstances have been such that you have had no cause to be jealous. Shri Baba, knowing the very depths and thoughts of each sees there the seed of jealousy—a past *sanskara*—waiting but for its opportunity for expression or sublimation. He also knows that while it remains dormant, there can be no freedom from its binding effect. What does He do? He does two things. He uses *maya* to overcome *maya*, and at the same time sublimates its energy for His own work.

How? He knows you love Him. He knows you want to express that love in working for Him. He knows you want His love. For a time He will give you a great deal of attention, giving you many opportunities of serving Him. Then begins Shri Baba's game. He appears to pay more attention to others, to be unconscious of your presence. He sends others on errands you have hitherto done, and gives work to another that you had begun to look on as your special job. He remarks nothing, apparently ignorant of all, when suddenly He looks up at you and says: "What is wrong? What has upset you? Are'nt you well?" You answer: "I do not know." Shri Baba suggests any number of causes for your change of mood, and leaves you no peace until the truth is out, and you realize that perhaps it is jealousy. Jealousy or what? You want to do everything for the Beloved. The restless enthusiasm for the moment blinds, and the loving thought escapes you that it is more beautiful to stand by and let others, who love their Master equally with

you and want to serve Him, have their share, yes and yours too. How happy is the Master, for His work is done. Now it is up to you to do the rest. You must go on loving more and more, but learn to control this natural—natural because our love is not perfect—feeling of jealousy. We cannot grasp that with God all are one, and that "they also serve who only stand and wait". To control the outward expression of this jealousy is now your task, even if it still tortures the mind, and from now on it will torture like hot burning coals. Shri Baba will give you abundant opportunity to prove your efforts in this direction. He will test you almost to breaking point until you have gained the mastery over it.

But better it is, says Shri Baba, to have these difficulties to overcome than to have nothing to control. They serve their purpose towards self-control. Is not this in itself a message of hope? Human nature changes but little until the last stage of the journey is reached. It is the control over the desire to lust, greed and

anger that makes us different to the animal, and it is this control that Shri Baba asks of all who would follow Him.

Shri Baba seldom praises. "Let your reward be," says Shri Baba, "that whatever you do is done to please Me." But should He for a special reason want to show His appreciation, then He shows it; not by the spoken or spelt-out word, but silently, with a look so expressive, so full of love, the effect of which is infinitely more lasting than any words could be.

The path towards Perfection along which Shri Baba leads His followers is four-fold. Selfless action—love and devotion—mind control and Knowledge through experience combined with complete surrenderance to the One you follow as your Master. Shri Baba says what all the Avatars before Him have said: "He that forsaketh not all that He hath, he cannot be My disciple." Only when you have given up everything—body, mind and wealth—for the sake of love, can you know God.

Take attachments to possessions and wealth. There are times when

love will give all unasked and at one gesture, and others there are who give by degrees. Now you have only to live near Shri Baba to realize that He needs nothing for Himself, nor does He possess anything for Himself; but to separate Shri Baba from His work is impossible. God's work is infinite, and so too His needs. How does Shri Baba help us both to give freely and at the same time to share in the work? Calling all together He will express a wish to take a long journey, others accompanying Him for His work. Who will help? Shri Baba knows quite well who can, but He says nothing. He gives those who say they love Him more than anything else the opportunity. They seldom fail. Shri Baba smiles like a happy child. Happier still is the one who gives, because love's natural expression is to give, but due to past bindings it holds back, through no fault of its own.

On another occasion He will talk of His work with the God-mad, and how much more He could do if only He had the means. Another voice pipes out: "I could give so

much." One more nearer the goal of parting with all for God's work for love. Let none think that money is wasted or squandered. There may be occasions when Shri Baba, to teach one who has an altogether false idea of money, will accept from him money, immediately giving it away to another, in front of the giver for what outwardly appears as encouraging the extravagant tastes of the receiver—but not without purpose, for all that a Master does is symbolical—let none forget this—but the daily budget for the numerous activities of the many-sided work here and for all other works that radiate from here—these Shri Baba personally supervises, insisting on the most accurate accounts being kept of all expenditures.

To follow Shri Baba as your Master and yet to want material security for the future has no meaning. He must be your security both now and for all times. To those who have given all He says: " You have given all for love. All mine is yours. You are My Own and I will look after all who are Mine."

No less important on the road

to Perfection is non-attachment to the result of all action of success and failure. Let all you do be to help. Says Shri Baba: "If it be your duty to kill a dog to save three cats, let your thought be that of helping the cats. Have no attachment to the action of killing." "Again, be attached to neither violence or nonviolence. Fight if fight you must, but let your motive be to help." "Eat to serve your God, but not for the pleasure of eating. So only can you learn freedom from all desire and be attached only to love."

"Let thy concern be the action and never the gain it may yield," says the Gita. This alone will give you the poised and balanced mind to which neither rebuke nor blame can cause any mental disturbance or bring up any anger or resentment. "Think always of Me," says Shri Baba, "whatever you may be doing, and gradually it will be Me doing everything through you. 'I' the Doer—not you, so what concern have you with the result?" Shri Baba has been known to root up what has taken months to build. He started His Ashram for



the God-mad at Rahuri, and when at its zenith, seeing those working there becoming attached to the success of it all—200 patients coming daily to the out-department—He tore the whole structure down in three days, and transported the mad by bus to new quarters here. Shri Baba builds and destroys, but all for a purpose. At every point He must test those who come to Him.

We now come to the Truth underlying all Shri Meher Baba's workings—that God alone is real, so Love only is real. Love is what Shri Baba first awakens and emphasizes continually. He asks nothing of you until you love, and the love He awakened in the writer eight years ago after only three days contact with Him in His Retreat in Devonshire has never been quenched. It was as if a dam burst, and the years of longing for goodness, truth and beauty were at last satisfied. It takes One who is Divine Love to awaken Divine Love. As each fresh cycle approaches and human nature becomes more receptive, fresh and higher glimpses into Divine Love are given by the Avatars to the

world, Christ taught that love of your neighbour is second only to Love of God. May it be that the Avatar of today, Shri Meher Baba, when He manifests His true being to the world, may have even a deeper meaning to give of the meaning of "Divine Love". One thing is certain, God's Love is not perfectly understood by man. We cannot have perfect knowledge of Divine Love until our Knowledge is perfect; so the Avatar will always be misunderstood.

How does Shri Baba want you to express your love? In selfless service done cheerfully and happily. This is His first and last order. A selfless service in all external actions as well as selfless service in internal actions. This is spiritual renunciation. It is continual, unceasing, this struggle for self-mastery, the road to Perfect Knowledge leading to Perfect Service. "It is through work," says Shri Baba, "that you come to purity. Work dedicated all to God which frees you from responsibility and binding, and by so doing you surrender to Him whom you serve for love. This leads automatically to love for all

whom you serve, because how can you hurt one whom your Master loves except you hurt Him—your Beloved, and how please Him whom you love except by pleasing those whom He loves equally with you? Love will take you still further, for would you wound your Beloved, if, by so doing, you cause another standing by, whose love may be deeper than yours, to suffer ?

"Love suffereth long and is kind," says the writer addressing the Corinthians in Corinth. No phrase expresses more beautifully and more perfectly our Beloved Master, Shri Baba. He once said: "Do you know how I suffer from you all not understanding Me and My Love?" How many of us say to the Master, "Give me God-Realization. Give me Union, and I will give you all I have, I want nothing else, and then I will serve you to the very end." What a crucifixion! What a sword thrust into the very heart of the Beloved to condition thus God's Love. Better that we bury our heads in the dust at the Master's feet. Let us rather be as the great Saint Rama Goa of South

India. who used to cry: "Oh, God! Let me remain thy lover for ever. I do not want union, for then I cannot love you." But says Baba: "The result of this love is union. Love must naturally long for union, but it must be ever ready to give up the longing for union if it be the wish of the Beloved, and not think of self at all."

"Love is Kind." How kind! Blessed indeed are those who have experienced Shree Baba's Divine Kindness, treating all alike with the same loving kindness and thoughtfulness. Not one manner for the rich and another for the poor, but the same loving kindness towards all, to the animal kingdom as well as to the human, to the untouchables as well as to the high castes. All are One. All are Himself in different forms of manifestation. What is our weakness? Is it not just this lack of kindness? We react so differently to each, according to whether we consider the other party to be our friend or our enemy, our acquaintance or just our hired servant. Our very tone changes, whatever our

words may say. We cannot hide the real truth, that this one we love, that this one we find irritating, and another we consider our inferior.

But see our Beloved Shree Baba. His playfulness, His gentleness, His tenderness and His kindness to the young as well as to the old, treating all who come to Him alike. Let us try to be as our Master following in His footsteps, in this aspect of Divine Love. We live with "Kindness" in our very midst. "Kindness" expressed in thought, word and deed is our everyday example, and yet, in spite of it, we are still unkind. If we may ask anything of our Beloved, may it be just this, that whilst He is yet present with us, we may learn and manifest for His glory His "Divine Kindness".

So love grows through action and through experience. Life with Shri Baba is continual action. Not for one moment does He allow you freedom from action—freedom from spiritual renunciation demanding energy and love of soul in contrast to feeling and emotion of the mind, often quiescent.

Lastly, Divine Knowledge

through Love. Here we come to the final stage leading to Perfection in Love. As you grow in Divine Knowledge, there comes the opportunity to suffer with your Beloved, not necessarily physically, but may be mentally or spiritually. For example: Conditions in the world are in a chaotic state, and Shri Baba as Avatar works and suffers for the whole Universe without ceasing. At times it would seem, to those who watch, that this burden of suffering lies heavy on His brow. His mood changes. All are sitting with Him. What are the reactions of His disciples? Some resent the mood. Some, feeling they are not wanted, get up and walk out. But those who learnt something of Divine Knowledge understand that their Master is giving them exactly what, in an outburst of enthusiasm they begged for long ago, a share in His sufferings. In a manner we cannot understand, by throwing His mood on you in this way, using you as a target, lightens His own burden. But what is the result? We fail in the test and lose control. At the end

Shri Baba looks up with a sad smile upon His face and says: "You are not to blame; it is a phase of My universal work. I threw on you the tiniest part of My burden." Some there were present who knew what was happening and took all without argument or resentment. How happy they could feel they did not fail their Master.

Is not love in its highest aspect, besides that of selfless service, just this capacity to share in the Divine Suffering which seems inseparable from Divine Love in its human aspect. This is the "Divine Mystery". The disciples served their Beloved Master from the beginning of their discipleship, but to suffer with Him came much later. The Master's remark, "Are ye able to drink of the cup that I drink of?" implies uncertainty of their capacity to suffer with Him—anyway at that particular time, and in the garden of Gethsemane, when the three beloved disciples had the opportunity to share in this "Divine Mystery", they all without exception fell asleep.

The nearest approach to complete Oneness and affinity with the Master

is when He passes on in silence His Infinite suffering which will never be known or witnessed save by this lover and His Beloved. Love longs for this supreme privilege, a longing deeper than that for service, but it is not to be had for the asking!

The Avatar must suffer. Will it be that history will repeat itself, and those to deny Him, when the time comes, will be His own countrymen?

This is an attempt to draw truthfully and simply a picture of what all will witness if they obey the call of the Master: "Come and See." This is life. This is the truth lived in close contact with the Master. He becomes your conscience, and from this there is no escape—no relaxation. Your life is keyed up to its highest note—a note your Master pitches for you, and which you must ever try to sound with the helping hand and all-seeing eye of Him who walks ever with you, Shri Meher Baba—the Truth behind all and in all.

*"What is love?" said the Beloved.*

*"It is that in which I die daily,  
and which is all my will,"  
Ramon Lull.*



# *Mastery in Servitude*

BY ABDUL KAREEM ABDULLA

Somebody said, "Let us have a motto," and everybody agreed that they should have one, but nobody could coin that which was acceptable to all who lived with Baba in the Manzil-e-Meem during 1922. A special session of their parliament, the *gutta*, almost ended in rejecting nearly a dozen suggestions brought forward by those in the group who had spent hours in hunting out the happiest phrase that was likely to live in history.

It was Baba who, on the spur of the moment, provided the motto that was at once acclaimed with one voice as the most suitable one, and thus *Mastery in Servitude* was adopted there and then.

The present machine age is about to collapse. Those who believe to be living in a civilized world are apt to feel shocked or to smile at this suggestion according to relative temperaments. But the antique though ever present fact remains staring us through age-old relics, that just at such

moments, when the world at large begins to take pride in feeling itself civilized enough, that the so imagined pinnacle of its pride tumbles down all of a sudden for one reason or the other. A civilization which is built with ages of industry, sacrifice and pioneering is nullified in no time once it outgrows its humanity, and for all its railways and radios, the world is, today, poor indeed in this respect.

The best example is the present servitude of the masses. It is worse than slavery. It is slavery *en masse*. The slaves of the old world were treated honestly in as much as they were plainly called slaves. The "civilized" slaves these days, although supposed to be ruling themselves, are treated worse than slaves in one shape or the other and under one pretext or another.

The worst aspect of modern servitude is that, while in the days of darkness, the life of many slaves was not worth an ordinary insurance risk,

in the present all effulgence of electricity, millions have been massacred, are being killed and may die a dog's death at the mere signal from a handful of masters in the world for whom mastery lies in mastery alone.

From its very birth, civilization has been rightly ashamed of slavery. But in course of time, slavery in spirit has lost its sting. It is more out of shame than for itself that slavery is abhorred. It required the moral courage of the Arabian Prophet to confront the otherwise necessary evil and provide means for its amelioration. But the mechanized civilization marched on mechanically, multiplying slavery in the spirit, although it succeeded in practically wiping slavery off the map of the world in its naked form.

Like a beacon in the raging sea of servitude all around, this new definition of mastery has inspired many to try to live up to the ideal by following its originator who can and doth interpret words into actions.

Masters often use a few words in summing up the aim and object of life both here and in the hereafter.

The spiritual nightingale of Shiraz Khawja Hafiz sums up the song of life in just two words:

Peace in both the worlds  
lies in but two words:  
*Forgive* all enemies,  
*forget* no single friend.

It is the depth of an idea that tells and the breadth of vision that speaks, provided of course there is the spirit that responds and the will that works. Otherwise sages speak for ages and scriptures scream in volumes, but truth remains beyond words for those who search for it in words alone.

*Mastery in Servitude*, originally meant to be the motto of the *mandali* (Baba's group), is now rightly looked upon as also the motto of the Master, since it has now been amply demonstrated through deeds to represent completely his philosophy and teachings.

Fine words can be framed by many, but few can also live upto the idealistic phraseology. Masters invariably do what they say.

When Hazrat Mansoor Bin Hallaj thought it fit to assert his unquestionable Godhood, he lived right unto death with

his assertion, in spite of the fact that his own Self in the shape of so many other selves in the imaginary domain of duality opposed him to the length of the hangman's noose.

The Arabian Prophet did not only deprecate worldly possessions, but he remained a commoner to the end, instead of proclaiming himself the King of the new Muslim world which could have been his merely for the asking. The King of kings that he was, he preferred to milk the camels, and loved to play the cobbler, and went about in tattered garments in keeping with his simple teachings which have now degenerated into a wrangle of worthless words divorced from the true spirit and timely actions that were once upon a time collectively known as Islam.

Servitude is not only meant to be the means of achieving Mastery, but the culmination of Mastery itself lies in true servitude. Real service is that which does not seek anything in return in any shape or form, and as such a selfless Master alone can render such completely pure selfless service.

The Lord Christ did not gain anything by way of personal advancement or enlightenment when he was divinely pleased to allow himself to be nailed on the Cross. He was as much God-conscious before as after the crucifixion. The crucifixion was purely a selfless service for the whole of the mankind, and neither for himself, nor, as the Christians fondly believe, for the Christians alone. This hopeless and meaningless claim over a Master in return of mere lip-service is not restricted to the Christians alone. Unfortunately every other man in all religions considers a particular Master as a monopoly of divine mercy and guidance for himself. The present day Mussalmans are the greatest defaulters in this respect in adopting the Mulla-made belief of heaven for the Muslims and hell for the rest, in spite of the two most outstanding factors of Islam that God is the God of all beings and Mohamed is the mercy for the whole of the universe!

This is the inevitable result of losing grip over the substance and running after shadows by playing with words

instead of doing things. Shorn of actions, mere words change the whole perspective of any religion and philosophy. A false sense of importance and un-importance creeps into words, and actions and deeds get into the background. In short duality gets the upper-hand and Divinity is unconsciously held at a discount. The Infinite is brought down to the level of the finite, perhaps with the mistaken but good intentioned idea, to show that it is entirely different and aloof from the latter, but with such bad result that people jump at each other's throat on un-important and trivial grounds. The fact is that although everything finite is nothing, the Infinite does include the finite as such, and the *nothing* is to be appreciated in its spiritual significance to avoid sacrificing true principles for the sake of forms and formalities.

Just as in the case of a world-renowned personality, the announcement about an attack of cold spells big news setting telegraph lines and radio wave-lengths to throb with life, small things and big things, permanent achieve-

ments and momentary actions all leave a life-long impression on the mind when one has an eye on the Infinite. Had I been a painter, instead of penning these lines, I would have reproduced a remarkable picture of *Mastery in Servitude* which flits across my eyes now and then for the last fifteen years in all its details.

It is a fine landscape of rich green fields and brownish little hills, here and there kissing the bright blue sky overhead. A rivulet or two are dancing through the waving grass, singing a peaceful tune which is so characteristic of such rustic surroundings. Amidst this vast expanse of smiling nature the only sign of animation is a few birds gliding peacefully across the blushing horizon, and two silent figures following each other in single file. As if to make it more realistic of the present age, science has laid down a pair of shining railway lines winding through the heart of the scene with telegraph wires hanging parallel in deep curves between slender looking poles at regular intervals. The pair is going along down the footpath touching



the railway lines. The leading figure in a flowing robe of white appears every inch to be the Master with his golden curls playing about his shoulders aflame with the rays of the setting sun. As could be expected under the circumstances the follower is keeping pace with the leader at a respectable distance, but the astounding feature of the whole picture is an oblong cane basket about 3' x 2' which forms the focal point, in as much as it is the Master who is carrying it on his head with as much ease and grace as a king would carry the crown.

But for the five feet ten of the healthy robust follower, the slender but commanding figure of the leader could well have been imagined to be a loving father leading his little child, bearing all the burden himself. The fact was that the leader of this ever living scene was Baba, and the follower the writer. Let me tell you how did this happen and where this remarkable tramp led us to.

Once while going to Bombay via Manmad we found a III class compartment all to ourselves at the Manmad junction. For all the fat

salaries that the supervising staff gets in the Great Indian Peninsula Railway, none took care to warn passengers that the carriage in question was meant to be detached at Deolali, a military station enroute to Bombay. The result was a great confusion. We were compelled to change at this station where the mail train stops but for a few minutes. The rest of the III class carriages in the train were too crowded to accommodate our party of five and a small mountain of luggage that we had had to carry, because our final destination was the northwest frontier of India.

It was decided to split the party and squeeze in as best as we could in different carriages with whatever luggage each could carry. I followed Baba into a II class compartment with the cane basket just before the signal went down and the guard blew his warning whistle. Baba asked me to look out if the others had succeeded in getting in. I saw them still struggling at the far end near the engine. Hearing this Baba decided that we should leave the train, and I had to jump after Baba

out of the moving train, hugging the cane basket as best as I could.

When the platform was clear of the train, we found to our surprise that all the others had somehow managed to get into the train at the last moment, leaving the two of us there to provide a "curiosity shop" for the lot of *pozuls* (inquisitive people) there.

After ascertaining that the next train was due after some hours, and being a slow one was stopping at all stations, it was decided to reach the next way-side little station of Lahvit about, five miles from here.

A tonga (horse-drawn vehicle) was engaged to carry us there. The driver, in spite of his profuse assurances to the contrary, somehow lost his way and landed us in no man's land; but luckily he gave it up near a point from where we could easily locate the railway lines. Instead of taking the man to task, Baba asked me to tip him besides paying the full fare agreed,

and we began to walk alongside the railway lines. Throughout the distance of about two miles Baba insisted upon sharing the burden of the blessed cane basket with me equally, and we carried it on our heads by turns every few furlongs.

Arriving at Lahvit we found that the weather-beaten old man of a station-master there was an ardent devotee of Hazrat Sai Baba, very eager to have a contact with the Master.

*Mastery in Servitude* has in this way been practically demonstrated on numerous such occasions when Baba invariably insists upon doing all that he expects his followers to do, however lowly or hard the task may be. During those days about the year 1926, when all who lived with him were under orders to work the *chakki* (stone rollers) daily for a couple of hours, Baba did the same regularly, and produced an equal share with the others of fine flour every day.



# *Perfect Knowing in Perfect Being*

BY COUNTESS NADINE TOLSTOY

For an ordinary positive optimist, life is full of enjoyment and enchanting novelty of experience; yet even for them disappointments and sorrows are unavoidable, as surely as the shadow follows the light. Most colourful life fately comes to its decrease, fading away in intensity, creativeness and joy; at the end of its course it leaves one with the great problem of life unsolved, to face the *unknown*—helpless and blind before the hidden yet unconquerable law of life. People mostly leave this life exhausted in struggle or in fear before the mystery of the Beyond; the more fortunate ones, at best, resign to the will of God, if they believed in His existence. To go through life according to that, means to live through the passing beauty of emotional joys and deceiving pleasures. It is like a sorcery that bewitches and lures one to live, to go through it; its haunting vision drives one on and on to further pursuit; yet it never

satisfies the inborn thirst for that greater "something" which men feel must exist and is real, yet mysteriously remains undefined and undiscovered in this whirl of the world. This "blue bird" of happiness, this presentment of true joy, moves one to follow this inner call at all costs without return. Once conclusions are set clear and deeply felt, one asks the Truth and nothing but the Truth; one wants to share in inward understanding and certainty with those who have attained, who *know*.

With all gathered momentum of maturity or suffering one throws its all intensity, its supreme claim into this burning quest in this legitimate anguish of real knowledge. One wants to have one's own experience in the Greater Life, which the Great Souls have and are enjoying and which they have proclaimed accessible to all seekers. Those who have lived through this stage of life know the longing for real certitude

and pure beauty of existence. They arrive to a new start of life with its ever increasing romance with its expanding richness in fulfilment of one's destiny. "Give me the Centre of stronghold, and I will turn the Universe," said Archimedes. When we as individuals discover that this Centre is within, then new world opens before us. When one has approached and touched the central Pulse of Being, the very point of existence, this cardinal solution leads to the all subsequent ones to the reordering of all our life, when it is also called "injustices", and puzzles become cleared. In the light of this vision of a definite Goal "within" oneself, all our energies and attitudes begin to readjust like molecules drawn to the magnet, irresistibly following their inherent will of volition towards Supreme Happiness and Truth. This turning point in life is the *spiritual awakening* which like the sun spreads light far and high, stirring new life forces, penetrating deep, speeding growth, unfolding beauty which clouds concealed before. It is indeed like the sun piercing the darkness.

This *awakening* is a new spiritual *inner experience*; it makes one *inward aware* of the spiritual meaning of life, with all its new beauty; it opens new sources in feeling and experience; it floods one with increased energies; the revived fresh joy makes one dynamic in inner Being moved to fuller expression and finer expansions. It is indeed like the light of the sun, or like the gush of streaming waters from the rock, which has been pierced in search of the spring.

This is what happens when one comes in contact with the Perfect Master, a God-Man, who has realized the fullness of Truth. The Truth of this experience is a fact experienced since ages by those who made the supreme use of their existence. This fact is known through history in the manifestations of Avatars and other God-realized Masters and Saints as well as their disciples. Those Beings have always shined their Light to humanity, yet so little followed and understood. And it is also known that those who have mostly longed for Truth and who whole-heartedly followed the

inner call to the very end, have received the full Grace from their Masters. These are the fortunate ones who, restless for true Knowledge, seek it regardless of all difficulties, who open "within" to the pure intuition of Truth, who shun the death of crystalization and the traps of illusions, who choose even to die for themselves in love of real Truth than to die blind in fear and ignorance. For those who leave aside their doubts and conceit of the limited mind, life starts anew.

In the Light of the Master all their little idols of the ego one after another vanish, burned away by the pure flame and Love of the Master; the curtain of old shadows is gradually torn asunder to reveal the Truth behind the illusion of many-ness; they will know the joy that no man can take away, for they will know Love which excludes none. The contact with the Master usually brings about the experience of finer, purer state not known before. It is characterized by the feeling of purification and lightness, of happy serenity and detachment as an outcome of mental release.

Blissful contentment of having found within the alive joy creates a feeling of being born anew. It is a real baptism, the nearness to the pure radiations of the Master. A sense of inner harmony and bliss gives new wings of inspiration; now sure, one feels a never experienced state of freedom from former burdens of the mind—first glimpse of pure happiness. Though not every one meets the Master in the same state of mind and need and not every one gets at first the same immediate reaction, yet at a certain time the contact with the Master always creates the new joy and the inner certitude of the Truth of the Source which brought about this Awakening. The religious psychology has described the uniformity of the essential characteristics of spiritual evolution in the seeker; ancient and modern philosophers have many times pointed this fact.

Where science argues, contradicts or denies leaving one as ever nowhere and uncertain, the spiritual Truth and the religious search open a sure way within men's conscious-

ness; the awakened creative expansion opens purer grasps and direct intuitive contact of understanding, or greater "knowing". The inner conditions of *knowing*, the very tool of knowing which is *knowing consciousness* itself, becomes enriched by new creativeness and keener direct penetration, opening a new experience and knowing. Those who have received the experience of that kind are many among the well-known men in history. It is of sure and convincing nature, being a direct *evidence* of the inner transformation experienced within, with all its benefic reactions in Being and its outcomes inner as well as outer. Essentially subjective, this experience is at the same time an objective fact when observed outwardly, with all its symptoms and stages of advancement. Science differs from the search of spiritual Truth. In the last, one becomes the object of *knowing* and *becoming*, or rather of *knowing* through *becoming*. It implies the increase of inner spiritual growth and transformation of our consciousness itself with its ever expanding purer grasp. This brings

out the new knowing consciousness highly refined in intuitive sensitivity and its pure direct operation. It functions as a natural medium of immediate contact with the subject and objective knowing—till one ultimately blends with the source itself, becomes One as realized *all knowing universal Self*.

Kant in his Gnosiology has well established the idea of limitations of human capacity of *knowing*. This defines and explains the failure in real Knowledge through the medium of the limited mind alone. Yet we know, as mentioned above, the awakening contact with the Master can promote the new creative resources in consciousness. Together with Self perfection spiritually understood one unfolds the perfection of greater capacity of *knowing*. This stupendous fact needs no emphasis to show its evident supremacy over the undeveloped ordinary mind. One has to approach this fact with an open mind and a free daring of willingness in will, and start aflame for the new search for the ever new old way of Truth. The sophisticated state of mind of this

overmentalized ego puts an obstacle to this freedom of breaking the old false gods, to the transcending of the bindings of dogmas and prejudices of mind. The few real geniuses, whose intuition is open enough to the sense of the vastness of the *unknown* inaccessible to usual methods of investigation, sincerely realize their helplessness. To them the problem remains only more open than ever, the longing only greater. The recognition of the insufficiency of the means of Knowledge makes them only more humble yet greater, as it brings them nearer to Truth. Having gone to the last limit of investigation, they come nearest to the very last barrier of hope in seeking the unsolvable by mind medium alone.

From the point of view of ethical reliability and of real sense of honesty, no lover of science and knowledge can be equal to a real lover of Truth. The last will lay his very life, all his personal bindings and attachments in its pursuit; he will sacrifice the very ego itself whose limitations hinder, obscure and deceive the seeker.

Though many scientists have

exposed themselves to suffering and danger to their lives, yet the real Lover of Truth will go still further and will find nothing impossible in order to become *himself* the fit perfected instrument of that true Knowledge. It is only in accordance with Kant's Gnosiology, if one extends the vision into the potential hidden sources of consciousness. So, in order to know, we must be equipped with proper perfected means of knowledge, we must fulfil the necessary conditions in which the attainment of perfection in knowledge is possible. It is all subject to a law and has its rational basis in profound Pure Logic and Orderer of Being. It is in obedience to the One Law of Cause and Effect, of the established latent Plan of evolution that this supreme transformation of consciousness is really accessible to men.

In his selfless search and love for Truth the real seeker eliminates all confinements and established barriers; he does not claim the ability to know before being able to improve his own capacity of knowledge. The actual change of condi-

tions in consciousness, in our very being alone, one provides this ultimate right. Perfect knowledge is indivisible from perfect conditions of knowing. The perfect *knowing* is in the *perfect being*. Being perfect implies and contains the perfect knowing. We touch here upon the synthetic and automatic evidences when the lesser cannot be equal to the greater.

The history of the past and the present existence of Shri Meher Baba—the Perfect Master, the God-man—provide the full proof of the Truth of that statement.

If men continue to draw the curtain before the Light remaining attached to their plane of consciousness and lower level of existence, how can they progress, learn and become happy? Honest, sincere open-mindedness leads to advancement in every walk of life; only dynamic willingness can break the inertia of the old standards, move and inspire to further search of perfection. Nothing could appeal more to the imagination of pioneering spirit of seekers, as possibility to see and contact the

One who is that fact of Perfection in Being accessible to all. He is for all the progressive humanity as well as to all the destitutes of life who lost hope of revival. Shri Meher Baba has brought to all living beings the blessing of this true life revival. In His Universal Being He embraces all life—having to fulfil the task of Universal Awakening. He is unique in His selflessness and superhuman scope of creative activity. His *unceasing* seen and unseen work shows its good of permanent change as spiritual transformation of life within and without. "As within, so without is the Law," said Baba. His works are perceived directly as a Grace of new inner experience. Those who come in contact with Him and who open and surrender their hearts to Him make the real good use of new opportunity.

For the psychologists of this age this perfect example of Godhood in a man reveals the hidden key of the true permanent sublimation as the actual transformation of men. With the increase of mental suffering and of mental abnormalities, psychoanalysis



became a very popular science of our days. Though in many cases their methods of ego-maximation through sublimations of energies and interests proved to be helpful in a human sense, yet, even so, the cause of trouble remains unremoved; so there is no security of a permanent cure or protection from some new form of abnormality or return to the old one. As it deals with the man of gross plane, and as the scientist himself did not transcend the ordinary plane of consciousness however great he may be, the patients cannot receive the *real* cure which can be done through removal of the very root-cause of the defect. Such effective rectification extends into greater competence and creativeness in being. Often the cause of suffering *is* to be found in the subtle or psychic plane of consciousness, beyond the usual field of scientific investigation and understanding. Psycho-analysis can at best release the locked up energies into new applications of forces on the *same* plane of existence for some physical, emotional or mental use of the ego; sublimation which

does not create true security can naturally be only of a relative passing value, as all personal spiritually unawakened existence can be. Often it only retards one from the Goal and real happiness, as it may only strengthen the ego and lead to new stronger attachments, leaving one to face over the same problem of life unsolved. The momentum of suffering in such case would not be fully utilized, but only shifted and postponed. It would miss its spiritual chance of serving the real growth in consciousness and enlightenment. A radical change requires a radical transformation.

The true help is not the ego-maximation but the ego-elimination; then it becomes the *real spiritual maximation* based on permanent elimination of the cause of suffering and abnormality that can be accomplished only in the Light of spiritual evolution of the Soul; it can be only in the competence of the One, who himself has gone through its whole, till the very climax—the Real Maximum of the Highest Universal Self. Then the ego-maximation in a real

sense would mean the Awakening of the Higher Self. That would bring the growing out of the limitations of old inclinations of the ego; it would mean purification of consciousness from old impressions in favour of new *detached, selfless* attitudes, which is possible only in a pure spiritually awakened state of consciousness. This spiritual transformation along the line of spiritual destiny of men creates the miracle of washing out of the past impressions accumulated through lives, and of creating of the new ones in harmony with the Law of spiritual perfection. This operation of the ego itself men cannot perform alone. The subject and the object being identified and at the same time imperfect, this venturing into the Great Unknown is utterly insecure and simply impossible; it actually never took place without the contact of the Perfect God-realized Master. Such operation requires the True Knowledge of Being in its fullness and the capacity of conscious functioning within life's substance. Such authority and art no ordinary, even greatest men can have; it belongs

to One of Perfect Being, of Perfect Knowledge and of Perfect Power given selflessly for the good of humanity.

Those who have tried the short cuts, as they thought, to Truth, and practised the Eastern methods of some *yogic* exercises of breathing, like *hatha yoga, pranayam*, etc., know the resurrecting experience of this contact with the *Sadguru* who shows the Real Way of Truth, Knowledge, of Oneness and God. The *awakened heart* gradually balances the head and secures the harmony and progress on the Path. Through *elimination of egoism* the Master prepares His followers to be the pure recipients of Love Divine, and makes them *selfless* workers in life. The God-man, seeing within life, as it is, creates and changes at will according to the need in view of a definite Ultimate fulfilment. He performs and accomplishes what men can even hardly imagine as possible. The scientists of this era will come to love Truth above all, leaving aside old obstacles, trying the new creative possibilities irrefutable in the Light of that Source, which

became available to all who truly seek! Those who want to open the eyes will be creatively stirred, anew inspired by the One who has attained!

This state of perfection can be attained on the price of willing surrenderance and transcension of old conditions within. *New men and New Knowledge* will be born from the sacred longing of Truth, of Light. They will within themselves realize the creative miracle of transformation. Spontaneous natural experience within will be the response to the Grace of His Love. It is experienced when it is received, though it may be in the beginning an unconscious response, coming into fruition gradually or in the blaze of a lightening! Then Love and Joy has no end.

When the Way to Truth is found, all else is found. It is utmost, when surrenderance is unconditional, of pure heart, for the sake of Truth, of

love. The supreme joy which one experiences is a natural outcome of raised life's momentum which is latent in all creation, and is destined to be expressed in its completeness.

Even the first stages of awakening one will not exchange for any worldly enjoyments and attachments. Once really tasted, this spiritual atmosphere, the joy in contact of the Divine Love will be ever cherished as the only treasure worth finding and attaining even as a glimpse! It is like a seed; its growth is secured within it; but it comes to full growth and bloom in the Light and proper care of the Loving Gardener!

Love is essential for supreme knowing, as it is only Love that will bring out the essential harmony, equilibrium and fullness of Unity in Being! In that sense one can say: "To love is to Know." This Love is a Grace!! Follow Him who, Perfect in Knowing, is Perfect in Being!



# *Spiritual Journey with a Modern Guru\**

BY ELIZABETH C. PATTERSON

One of the exceptional parts of our tour was that a few hours after arrival at any of the places selected by Shri Baba for our stay, we were ensconced in the new abode almost as if we had not left the former place. With a party of about thirty persons, both Eastern and Western, our number augmented at times by certain other persons assigned on various duties joining the Master for a few days, all being shifted, including luggage and necessities for cooking, was indeed rather of a feat to work so smoothly. Naturally the good management and ease in the rapid adjustment to new conditions was due to the Master's inspiration which touched always the smallest details of our lives and acted like oil in the otherwise complicated machinery of our migratory existence. Since leaving the Central Provinces the early part of 1939, our

abodes had been in bungalows that were obtained for the period of our stay and selected for their seclusion, although often in the central parts of the cities, as it seemed that Shri Baba did not want to be removed from the swarm of humanity. Outside our gates we were constantly aware of the sounds of passing feet, also bullock carts, donkeys, camels, and the swift rush of motor cars and lorries laden with passengers, and through all this one sensed that the Master was aware of the heart beat of each of these striving, straining hurried souls who were unconscious of his presence but were none the less in his spiritual environment. The dumb creatures, too, did not escape the benediction of his holy presence.

It might be said that the journey itself was but a pause in the rhythm of our *ashram* life, or, as "life's a stage

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\*Continued from July 1939 issue

and we are but the players thereof", according to Shakespear's wisdom, similarly our spiritual training was continuous and only the setting changed. The Master-Director assigned the roles, and each played them according to their capacities. Certainly part of Shri Baba's training is to develop our "peace within", though in the midst of active, pulsating life. Seclusion, when given by the Master to one of his disciples, is for the better fulfilment of the work at hand and not for personal satisfaction; however, solitude was not our part during these six months journey. This is what outsiders sometimes have difficulty in understanding, as they seem to expect spiritual living to be a cloistered existence with inward contemplation. But Shri Baba leads us along the path in service of others. Some give the service of art or writing; for example, some directly participate in the Master's external work among humanity, while others give services, as St. Teresa has expressed it: "If obedience employs you in outward things, know that even if you are in the kitchen, our Lord moves amidst the pots and pans

helping us both within and without." Whatsoever the duty, the first step in the field of service is to think of others more than oneself, and the last step is to truly love all others more than oneself. Christ who had completely transcended the *ego* gave love to those who crucified Him. This is the state of perfection.

It would seem that Shri Baba's spiritual work of the tour had reached its highest pitch during the stay at Ajmer (Rajputana). There were so many sidelights to the great *search-light* turned on by the Master there, that it was utterly impossible for an ordinary individual to follow all, but each disciple sensed it in his own way and felt its import and momentum, as at no other place on this journey of spiritual experience. At Ajmer the Master particularly was on a search for souls—lost souls, advanced souls, mad souls, spiritually-dazed souls and those who had attained to the perfected stage of Sainthood. When Shri Baba *stirs*, events and circumstances move quickly.

From the earthly point of view one could call the

Master's activities search, though from the spiritual pattern, each of these destined souls were but "coming unto their own". The *appointed hour* for them to meet the Master had come—no clockwork could be more precise, no fate more accurate. The rare souls on the plane of spiritual advancement with whom intuition had become Knowledge, knew beforehand of the Master's coming, and only the outer contact had yet to be made. Others less advanced on the Path were intuitively drawn towards Shri Baba by circumstances that might ordinarily be termed "coincidence". Still others, unconscious as to the Cause behind their inward spiritual longing, came, as would the "blind" led by the helping hand of another. The lost souls seemed just of themselves to stray like sheep into the fold; while the erratic impulses of the mad, by the law of average, proved that day to be sane!

A bungalow at Ajmer was arranged in advance for the Master's party which proved to be on a quiet corner, nevertheless just off the main

artery leading into the heart of the city. Two of the household were assigned the strenuous tasks, which was for one of them to prepare food for any number of strange souls who might come to Shri Baba at any hour of the day, and the other was to prepare hot water over the charcoal burners in large quantity and be ready to carry them herself in buckets-full, at any moment, for the Master's use in giving the beneficial bath to the selected men. What strange interweaving of fates, Shri Baba brings about! For example, here were two Western women, one from London and the other from New York, serving the spiritual advanced souls of the East in such arduous fashion. The Master sent his specially chosen men disciples out here and there in Ajmer, at his directions to "fish" for souls. The task, in its ramifications, is unbelievable. At first one by one with infinite patience these strange souls are persuaded to leave their nooks and crannies. One of the first located was a man who had sat for four years in the railroad station, where nothing had persuaded him to leave, not

even when boiling water had been thrown over him by the Station Master. Finally this official resigned himself to the fact that there was something unusual in this man, and allotted him a place where he might remain. The man who had taken upon himself the task of doing his spiritual work for humanity in the throughfare of a railroad station, had still the physical scars of the burns which were meant to dissuade him. Yet he was ultimately brought to Shri Baba after years of being seated in one place.

The Master, working in his own way, did not go out to contact these spiritual men directly, which would have made the task easy for the disciples if these advanced souls could but gaze upon his face; but the disciples must follow Shri Baba's directions implicitly and at the same time be ingenious enough to find the ways and means to carry them out. It would require the disciple in each case to tell his own tale in order to relate the many incidents leading up to the final success of persuading such adamant characters to forsake their

accustomed ways which seem so peculiar to us laymen, and then to bring them over to the bungalow where Shri Baba was staying. Upon arrival of this spiritual man from the station, the Master bathed and fed him as a little child. Did Christ not say, "Except ye become as little children, ye cannot enter the Kingdom of Heaven?"

When I first saw this man, he had been clothed by Shri Baba in a new white garment (*kafni*) and he was seated on a chair in the Master's own room. His short pointed beard, downcast eyes and holy expression, reminded me strikingly of the well-known painting of Christ after the scourging was over and someone had placed a white garment upon him. Only the crown of thorns was lacking from the present scene; but the transcendent, meek expression radiated from his face. This innocent, I thought, was daily seated amongst the judging Sanhedri, and today, possibly for the first time, was without "thorns"! Tomorrow again he would be at his railroad station amongst the crowds, but today, in Shri Baba's pre-

sence, he looked transfigured.

Why is this beneficial bath by Shri Baba necessary, or for these selected *masts*, why the feeding with the Master's own hands? To those who believe, it is a spiritual matter understood with the intuition. To those who are privileged to witness such transformation of consciousness as is brought about by the Master through his personal touch and the simple mediums of water and food, the matter is one of direct revelation. But to those whom such matters are alien, I can but refer them to parallels in scriptures of all the great Masters. In the New Testament of the Christians, water is used as regenerative force, such as in baptism which is considered to give "spiritual re-birth". The simple act of giving of bread by Christ became later a sacrament when at the "Last Supper" He said: "Take, eat this bread in remembrance of Me." Who can understand with their ordinary reasoning the full spiritual import of such happenings on this earth in the days of Christ? We know, however, that the greatness of a Master consists in

taking the common daily things of life, and through their usage they become a blessed sacrament. With every physical symbol is a spiritual meaning. Christ said: "I shall give ye bread from which ye shall never be enhungered and waters from which ye shall never thirst." Since Christ's day these holy acts have become mere rituals of the Church, rather than living realities in everyday life of humanity.

I witnessed in Ajmer men come to Shri Baba who had long given up the world for life of the spirit and held fast to their own beliefs and faiths, yet were racked and weary, soul tortured, or dazed upon the Path. I have seen them leave the presence of the Master after the beneficial bath cleansed in body and spirit, and with the unmistakable expression of *regeneration* upon their faces. It was like seeing a garden of humanity, purified and shining, after celestial rains. The *stirring of the spirit* by the touch of a Master, if one has the privilege to witness it, is far more self-evident than when one sees and knows that a man is glad, or a man is



sad. This state of bliss cannot be hid; it radiates from one's very being.

Another interesting ascetic was one whom Shri Baba directed his disciples to locate in the grave-yard, outside of Ajmer, where he has lived for a number of years under a tombstone. In the day time this man wandered forth, and the disciples had to make several trips before he was at last found. Always there were several persons seated around the particular tomb, whether he was there or not, and through carefully placed questions the disciples of Shri Baba were able to learn somewhat of the holy man's accustomed ways. All in the locality regarded him as a saintly person, and it seemed that he had many devotees throughout Ajmer. He was described as a man who was "always happy". Apparently in the realm of action this ascetic did very little, but his happiness was of the quality which radiated out to others even from the depth of his recess, and the place was looked upon as holy ground because of his presence. His devotees came to sit nearby, and indes-

cribably they always went away *happy*. After hours of search, the disciples of Shri Baba finally located the ascetic in the bazaar where a crowd was following him. How were the disciples to take him to the Master? It was surely not easy for them, being strangers in the place, and the followers might easily become fanatic even if the holy man himself consented to come with them. So they, too, followed after the holy man for a considerable time, and saw, as they passed through the narrow streets of the poor quarter, what respect was paid him. Everywhere in the bazaar there were vendors who offered him food, but rarely he would accept any offering, yet this was one of the infrequent occasions when he came out to eat. Mostly he passed the accepted small amount of food to the poor here and there along his route. A trail of happiness seemed to be left behind him either from those to whom he gave or from those from whom he took.

The disciples chanced to speak with a *tonga* (Indian type of carriage) driver of their intention of taking the

holy man with them, and the driver instantly seemed to understand and offered to cooperate. The disciples had already asked the ascetic to come with them, but he had shown no outward sign of hearing; but they did not, through their previous experiences, take it necessarily in the negative, because holy men often know the short-comings and reactions of their followers, and concerning their own plans are, therefore, seemingly secretive. But the actual happening came about through the ingenuity of the *tonga* driver whom "chance" had at hand. When carrying out Shri Baba's orders, the disciples in all parts of the world have so often experienced finding these "angels" of help. The *tonga* driver adroitly drew the holy man into a tea shop, when he passed near, and thus separated him from the crowd which was all the time growing larger. Thus some of the followers passed by without noticing the fact. Then to the amazement of others, including the disciples of Shri Baba, the ascetic allowed himself to be suddenly swept up in the arms of the

driver and placed bodily into the *tonga*, which was driven away at top speed. Then it was that the disciples of Shri Baba had to be most alert as their spiritual "pry" seemed escaping. They concentrated on Shri Baba's wish in the matter and at the same instant decided to give chase in another *tonga* which then had come in and fortunately was not far off. The chase, however, lasted but a moment, for just around the bend of the road the first *tonga* stopped, and they were permitted by the holy man to transfer him into their *tonga* and thus bring him to the Master—whom indeed he already *knew* in his advanced state of knowing. Shri Baba bathed the holy man as is his particular way in treatment of the *masts* or other advanced souls. When the time came at the end of the day for him to go, this holy man did not want to leave Shri Baba's presence. So it was that he remained until the Master departed from Ajmer, some deep-forged link drawing him spiritually. The outward fact that he remained with Shri Baba leaked out somehow to his many devotees

and impressed them more than possibly any miracle that the Master could perform for them otherwise, for they knew the qualities of their holy man and that none other had deflected him in the slightest from his course. But when the Sun of spirituality shines, the rays themselves are but the reflections of the greater power.

Previously to our arrival in Ajmer, Shri Baba indicated to us that there were two *spiritual agents* there who were highly evolved souls on the fifth and sixth planes of consciousness, and that they would come to him during his stay there. Furthermore that we should see them. Upon hearing this, my mind recalled the fact of the two "sentinels" at either end of the *ghats* at Benares who sat in the ancient stronghold of spirituality continuing the spiritual link with the ages, and also of the saint we had the rare privilege of seeing outside of Delhi, and who, Shri Baba said, were the spiritual guardians of their diatrichs. When one is with a Master such as Shri Baba, many scriptural meanings little understood before, suddenly become alive and

take on actuality in the present as well as reality in the past. For example, regarding the spiritual guardianship of a people or a district the sentence of the Prophet Ezekiel took on new light: "The word of the Lord came upon me, saying, Son of Man, I have made thee a watchman unto the house of Israel." The old Testament is replete with such "watchman" prophets. Now I thought with conviction, why should only the lands of the past be so blessed?

This section of Rajputana is one of the most spiritual in India. In the past a very great saint, named Khwaja Moenuddin Chisti, worshipped by Mohamedans and Hindus alike, came from Arabia and had his abode in this locality. His spiritual influence was so vast that eventually he died a martyr to local religious orthodox feeling that was very fierce in those times. Today Ajmer is considered, due to his life and martyrdom there, to be the "Mecca" in India for Mohamedans; and Hindus alike come to worship at his tomb in countless numbers throughout the year. It proved

that in one of the narrow streets radiating off the saintly shrine, one of these *spiritual agents* referred to by Shri Baba had his abode. One day, during our three weeks stay in Ajmer, the Master took us to visit this ancient sacred place which, at the present time, is carefully guarded by priests who collect all the fees they can, but with it all they cannot spoil the spiritual atmosphere which one senses is very profound. However, the reverence of the Western disciples for the holy life of the past could not be expressed, for the priests of the present time would not permit any Westerners to approach the actual resting place. Yet can one complain, for did not the petty prejudice of Western Christians call at times those who worship Eastern religions "heathens"? We today are following One who in his pure life and spiritual love knows *all* mankind as God's children, as indeed all Perfect Masters of all times have done. Just as we were leaving the large area of the shrine and had returned to our bus, an ascetic man with glowing eyes passed close to the window where Shri Baba sat. Recogni-

tion passed between them, and then we drove off as if nothing special had occurred. Later Shri Baba sent two of his *mandali* back to this section to search out the man, and he was eventually found lying in a kind of gutter, completely unconscious of the body and immersed in spiritual bliss. He was brought to the Master and remained throughout the stay. This man was tall and slim in build, of medium age, and had a noble bearing. During the days with the Master he appeared always inwardly exalted, and his eyes had an intensely burning look, seeming to be seeing things afar. His artistic looking hands were constantly moving and gesticulating as if in conversation with unseen entities and sometimes as if he were leading an unheard heavenly choir. His speech, which was seldom, seemed disconnected to those of the men disciples who were in attendance, but Shri Baba told us that all what the man uttered had spiritual meaning. Sometimes even at night we would hear him singing in a deep sonorous voice like the chant of a priest, so loudly,

that the sound carried through the walls into our quarters. During the days that he stayed under the Master's roof, he bathed him and fed him with his own hands, and at the same time gave him a *spiritual push*. This period of sojourn for this "child of God" was a spiritual *home-coming*. His state of bliss was extraordinary and continuous.

Shri Baba told us that he was one of his *spiritual agents* on the fifth plane, and during the time he was with the Master he had been spiritually advanced. The second *spiritual agent* in Ajmer was found through the guidance of a tipsy *tonga* driver. Such strange humans are often pieces in the picture-puzzle which in life fit in no place, but under the influence of a Master such as Shri Baba become the missing and important piece which completes the picture. This particular driver was a unique character who claimed to be the oldest *tonga* driver in Ajmer, and in fact he knew everyone; but most important was that he knew the nooks and crannies where the ascetics and other spiritually advanced souls had

their abodes. It was most useful to Shri Baba's disciples, and they were in the habit of engaging him daily. He was a very honest old fellow of rather disreputable looks, wearing a coat and cap too large for him. In fact he was so honest that he told the disciples each day how much he had drunk the day before, but added that it was his only vice. He came to know the Master, and it would not be unusual if by now even this sole vice had disappeared. However, one day he said that he would bring a special saint, only he must go alone. Thus the second *spiritual agent* of the district was brought to the Master. This man lived somewhere in the thickly settled part of the city in a place which he had not left for three years. He was a man in super-conscious state, of large powerful frame and with a beard which was long and expressively characteristic. His eyes were of a dominate nature, deep-seated and powerful. Day by day this "watchman" sat in one place and spiritually oversaw the city. Three times altogether he was brought to the Master, and the

disciples of Shri Baba who later accompanied him, said that those who knew about this spiritual man used to come and sit in his presence silently for hours at a time. He was definitely regarded in the region as a saint. The East knows the benefit of being in the presence of holiness, and the devotees were content to bask in his light. Shri Baba confirmed the fact that he was

on the sixth plane of spiritual consciousness. A number of such evolved souls will be in the Master's "Universal Ashram" later.

Whether on the journey there were sinners or whether there be saints, they all came to Baba, whose name means *Father*, as little children. That is the most beautiful part of my spiritual experience with a modern *Sadguru*,



## *The Present Spiritual Crisis*

AND

## *The Need of an Awakener*

The summary of speeches delivered by Dr. C. D. Deshmukh, M. A., Ph. D. (London), at Yeotmal, Wardha, Bhandara, Hoshangabad, Harda, Poona, Bombay, Nasik and Chalisgaon, and the speeches delivered by Princess Norina Matchabelli and Countess Nadine Tolstoy at Poona and Bombay.

Dr. C. D. DESHMUKH, M.A., Ph.D. (London), said: "We are passing through an unparalleled spiritual crisis; materialism and belief in the intangible joys are considered the be all and end all of life, and the younger generation as a whole is losing faith in religion.

Though there have been periods of ignorance concerning spiritual life, never before was it so aggressive, nor did it take the robe of reason as it does today. People are going away from religion and seeking light from the sciences, and they end by becoming atheists. Their

knowledge is no better than what can be called inspired ignorance.

In the present spiritual crisis, ignorance concerning spiritual values derives inspiration and justification from the provisional conclusions of certain sciences. The present sceptical and materialistic tendencies turn away from the historical religions and look to science for guidance in respect of the fundamental values of life. But though science has its own place in life, it cannot replace religious experience. There can be no sure guidance for humanity except through the Truth contacted through deep religious experience; and this experience must be first hand and free from all the inessentials of rituals, dogmas and sectarianism. For effective guidance humanity cannot rely upon merely abstract principles, but needs the living contact with the consciousness of Masters.

Science has given wonderful things. It tells us of the laws of nature and the universe. But it is only a means for realization of ends, and it cannot tell us what life in this planet is meant for.

The great German poet and philosopher, Goethe, died with the words "More Light" on his lips. The mere intellectual pursuit of science is not going to satisfy the human longing for inner light, to find something stable and eternal. In short God is a matter of direct experience, and cannot be proved intellectually.

The next question, therefore, is, wherefrom are we going to get that light for which we are all longing? If today this light is to come, it has to come from Masters of Wisdom.

Humanity has always accepted Prophets in the past, and in spite of the snobbishness which is characteristic of superficial thinkers, humanity shall accept the Master today. Shri Meher Baba has the supreme confidence which has belonged only to the Prophets, and humanity has to look to him for the light which will help it to come out of the present chaos. He appeals to something far deeper than intellect.

It is not by mere talk of love that real brotherhood of humanity can be established. It requires the release of actual love in everyday life, and this needs such awakening as can

be effected only by a Master. Shri Meher Baba can perform this miraclal of miracles through the power of his Divine Love and spiritual understanding. He can raise our consciousness to the plane of Unity and make us forget our petty differences, and there is in those who meet him a veritable spiritual rebirth. To those who are ready he gives God-realization or the clear-eyed vision of the Divine Reality as it is. I bring a Message of Hope for those who are deeply concerned with the present spiritual crisis."

COUNTESS NADINE TOLSTOY said: "The practice of certain *yogic* methods eventually led me to Shri Meher Baba, and in him I found the Yoga of Truth, Faith and Oneness and God. His perfect guidance has awakened in me the pure spiritual vision of the living Truth which is attainable only through the elimination of the ego.

Great seekers after Truth have failed, because they had no proper guide, and today we want a Rama, a Krishna, a Buddha, a Zoroaster, a Mohamed, a Jesus, etc. Life in Meher Ashram under the guidance

of Shri Meher Baba is the true school of spirituality, and he is at once the Lord and servant of man. He reveals by his shining example the meaning of the realization of the One Life in all its aspects and manifestations. He has come to help humanity for the sake of Love and Truth, and in his presence one feels as if clouds of distress and doubt and impurity are removed.

In all our tours through India I have had an opportunity to see her great saints well known in their respective places, and I found that in Baba they recognized God the Beloved. Shri Meher Baba is the greatest Master of the age, and we bring his name to you as the highest lesson in life."

PRINCESS NORINA MATCHABELLI said: "The work of Shri Meher Baba was made clear in his words, 'I have come not to teach but to awaken,' and enable men to experience Truth direct. He is the Awakener of the Infinite in life. He is the Love Incarnate. He enables men to love in life even those whom he does not like. As Shri Meher Baba says, the highest human love is not the highest Abso-



lute Love. The divine is the highest of the all pervading love, and one who gets Divine Love gets God.

Philosophies and intellectual gymnastics make one intellectually certain about the existence of God, but it is only the love for God, the Divine Love that enables one to find Him, to feel Him and become one with Him. The highest love is that which is selfless and disinterested, and this will help to have a life of happiness and liberation in which man is free from prejudices and is unattached to life and its play through the opposites. The new citizens that we have will be in the world but not of the world.

Shri Meher Baba has come to give us life real, to make us realize Truth direct, and before him one has only one feeling, and that is one of a great awareness, a pure rhythm and a life spiritual. He brings to us a new dispensation which will help man to fulfil the divine theme which in him is realized in the form of the paramount state of God-man and to draw him to the divine source."

SPEECHES FROM THE CHAIR

Mr. N.C. KELKAR, who presided

at the lecture in Gokhale Hall, Poona City, on 20th June 1939, said: "The speakers of today's meeting are all disciples of Meher Baba. You all must have heard about Meher Baba; but the thing which is not perhaps common between you and me, is that I have had the actual good fortune to meet him in London when I had gone there for the Round Table Conference. From his very look one can at once see that he is spiritually great. He is a world Teacher, and his messages are such as would be expected from the World Teacher. Although he was maintaining silence, he gave to me some messages through his board, and I was impressed by him; and though I do not count myself amongst his disciples, I consider it a good fortune to have met him. Meher Baba was born in Poona and is a citizen of Poona. It is worthwhile your going to Ahmednagar and meeting him."

DIWAN BAHADUR KRISHNALAL MOHANLAL ZAVERI, who presided at the lecture at Blavatsky Lodge, Bombay, on 22nd June 1939, said: "Today's speeches are

on the present spiritual crisis and the need of an Awakener. Everyone would admit that today there is a spiritual crisis. In the great Bhagwad Gita the Lord has said that such times of spiritual crisis are bound to occur again, and that at such times he himself comes to the earth again and again. The present spiritual crisis is such as has been anticipated in the Bhagwad Gita. The speakers are disciples of Shri Meher Baba. We are happy to have as one of the speakers Countess Tolstoy, a relation of Count Leo Tolstoy whom Mahatma Gandhi looks upon as his spiritual teacher. The principles for approaching the Sadguru for light, of meditation and of selfless service (*nishkam*) which have been held before us as parts of Shri Meher Baba's teaching are principles to which no exception can be taken."

MR. R. K. IRANI, presiding

at the lecture delivered in the Municipal Hall, Nasik, under the auspices of "Nasik Students Union" on 26th June 1939, said: "When we speak of spiritual things, we do not refer to spiritualism or seances. Spirituality is essentially a quality of life.

We do not say that for light you should go only to Shri Meher Baba. Try to find out a Perfect Master who can show you the way. We from our experience have recognized in Shri Meher Baba the God-man who can guide us, and we, therefore, speak to you about him."

MR. S. H. PATWARDHAN, M.A., LL. B., Pleader, presiding at the lecture at Chalisgaon arranged under the auspices of "The Narayan Bankat Library" on 28th June 1939, said: "We are happy to hear from Dr. Deshmukh about the Avatar Shri Meher Baba and his message."



# *Notes from my Diary*

F. H. DADACHANJI

## MIRACLES

"The ability to perform miracles does not necessarily connote spirituality," is in short the viewpoint of Baba on this much discussed subject. He has explained it elsewhere at length. (Vide "Questions & Answers" p. 28)

In this age of logic and reasoning, even miracles of amazing character are held at discount by rationalists whose only medium of understanding things is the human intellect with its limits. Yet faith works wonders that baffle intellect. Although the Master himself gives no importance to this phenomena of his working, miraculous incidents are very often brought about by the depth of feeling and intensity of faith of the devotees, which simply leave the world guessing. But "the greatest of all miracles," says the Master, "is the transformation of one's own self from within." Truly indeed, it is this particular inner experience of the disciples, devotees and others, through the Master's inner spiritual

help, that have held them all to him with a faith which is not blind but ever-living, and which goes on developing every new day through a number of other fresh experiences within oneself or witnessed all around in others.

These inner experiences create within one a faith that grows firmer than a rock and is ever unswerving. It brings within its wake other experiences of amazing nature, which for disciples is merely a matter of course and an everyday experience of a phase of the Master's inner working, but which the world calls 'miracles'.

On 17th July last, Baba received a letter from Mr. M.R. Dhakephalkar, B.A., LL. B. a disciple of Baba and one of the staunchest old *mandali* members. He had already had a number of experiences in the past of the Master's inner working and help, always in the nick of time during tense moments when his help and guidance were fervently sought and mostly needed. One of these was most astounding when he

and a few others of the *mandali* were actually facing death and gasping for breath on a hill-climb where they had blindly and rashly rushed, and but for the Master's blessing and help which they all invoked during those critical moments, with the words "*Shri Sadguru Meher Baba Maharaj ki jay*", meaning "Hail our Lord and Master Shri Sadguru Meher Baba", and which they momentarily received, they would all have experienced a horrible death and perished in the deep ravines beyond human reach. The news of this miraculous escape of so many souls literally from the jaws of death through the inner help of the Master simply stunned even his own *mandali* who are used to hearing such news of this wonderful phenomena of his working.

The incident referred to here today, though different in type, of a life being miraculously saved from drowning, reveals the same wonderful phenomena of Baba's inner help timely given to a disciple in distress, wherever he or she

is. Both these are nothing short of "miracles" and form part of a special subject of the "*Master's Miracles*" to be separately dealt with in these columns later on in details in the words of those who actually passed through these experiences of different kinds.

I, therefore, refer in passing in these notes to this particular incident of a disciple being saved from drowning, leaving the details to be enumerated by the person himself later.

#### AN APOLOGY

Due to a sudden change of plans at the last moment, the Master has decided to go towards Mysore with over 30 of his group to stay there for a long period and make arrangements for a "*Spiritual Centre*" he wishes to establish on that side.

As the writer of this page had suddenly to leave Meherabad in connection with this new move, the usual interesting details of the Master's work in Meherabad during the month under review have all to be postponed for the next issue, for which the writer owes an apology to his readers.



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## Register of Editorial Alterations

- Page 7, para 3, line 5, change unchallengeable to unchallengeable  
Page 16, col 1, para 1, line 13, change entryof to entry of  
Page 20, col 2, para 2, line 2, change heavy-laiden to heavy-laden  
Page 20, col 2, para 2, line 11, change vengence to vengeance  
Page 26, col 1, para 1, line 18, change are'nt to aren't  
Page 27, col 1, para 1, line 1, change to the to than the  
Page 30, col 1, para 1, line 4, change Beloved, to Beloved—  
Page 30, col 2, para 2, line 3, change Shree to Shri  
Page 31, col 1, para 2, line 1, change Shree to Shri  
Page 31, col 2, para 1, line 6, change may be to maybe  
Page 32, col 1, para 2, line 6, change aspect. to aspect?  
Page 34, col 2, para 4, line 2, change upto to up to  
Page 36, col 1, para 2, line 6, change life, to life;  
Page 36, col 1, para 2, line 7, change achive- to achieve-  
Page 43, col 2, para 1, line 19, change obeyance to obedience  
Page 43, col 2, para 1, line 21, change establised to established  
Page 43, col 2, para 2, line 1, change sefless to selfless  
Page 44, col 1, para 1, line 2, change one provides to provides  
Page 44, col 1, para 3, line 15, change as possibility to as the possibility  
Page 47, col 1, para 2, line 3, change transcention to transcension  
Page 47, col 1, para 2, line 16, change a lightening to lightning  
Page 49, col 1, para 1, line 17, change difficultiy to difficulty  
Page 50, col 1, para 1, line 24, change eratic to erratic  
Page 54, col 2, para 1, line 5, change pry to prey  
Page 59, col 1, para 2, line 19, change secterianism to sectarianism  
Page 60, col 1, para 1, line 2, change miracal to miracle  
Page 63, col 2, para 1, line 3, change ondeveloping to on developing  
Page 64, col 2, para 1, line 4, change saperately to separately  
Page 64, col 2, para 3, line 7, change side to site