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MEHER BABA

JOURNAL



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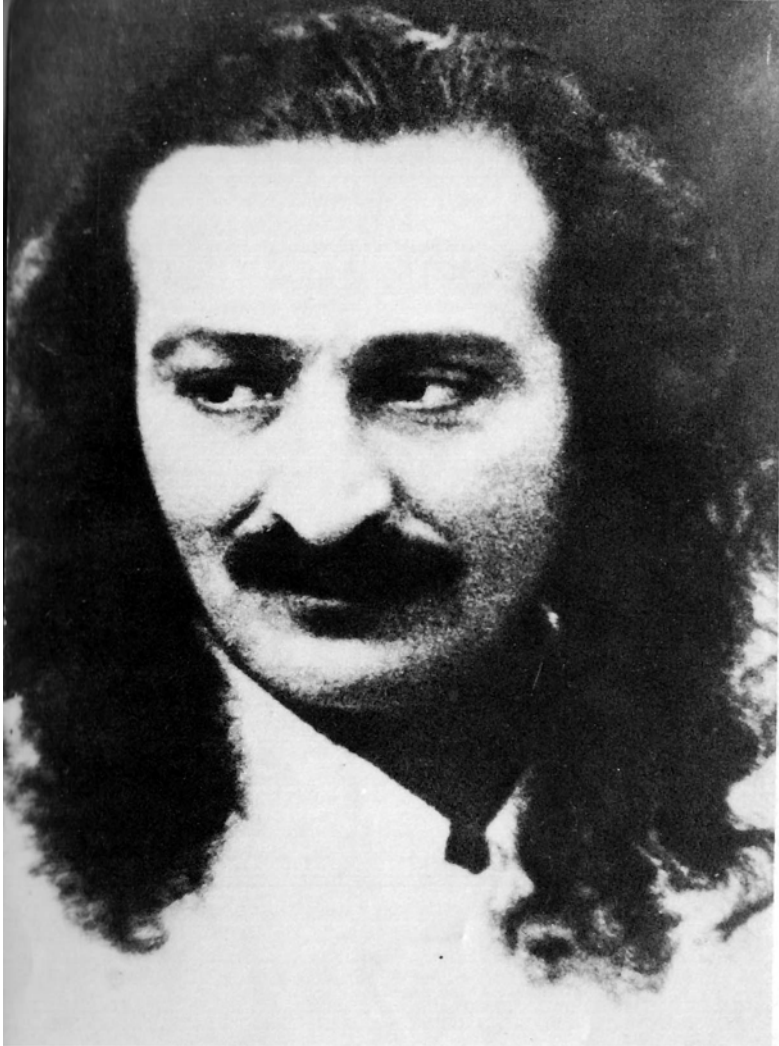
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“I have not come to teach but to awaken”

—SHRI MEHER BABA



Shri Meher Baba

MEHER BABA

JOURNAL

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Meher Baba

on

The Problem of Sex

SEX is decidedly one of the most important problems with which the human mind is confronted as long as it does not step outside the domain of duality. It is one of the things which are so to say 'given' in the make-up of human nature and has to be dealt with.

The arising of the problem of sex

Like every other thing in human life sex also comes to be considered through the opposites which are the necessary creations of the limited mind. Just as the mind tries to fit life into a scheme of the alternatives of joy or pain, good or bad, solitude or company, attraction or repulsion, in relation to sex, it has a tendency to think of indulgence and repression as alternatives from which there is no escape. It seems as if man must accept the one alternative or the other. And yet he cannot wholeheartedly accept either alternative because when he tries repression he is dissatisfied with his lot and longingly thinks of indulgence and when he tries indulgence he becomes conscious of his bondage to the senses and seeks freedom by going back to mechanical repression. The mind remains dissatisfied in *both* the alternatives

and there thus arises one of the most vital and complicated problems of human life.

In order to solve the problem of sex the mind must first understand how both of these alternatives are equally the creation of imagination working under the deluding influence of craving. Craving is

The opposites of indulgence and mechanical repression are equally disappointing

implicitly present in the repression of sex as well as its gratification; both presuppose the vitiation of consciousness by the operation of lust or the desire for sensations. The mind is therefore inevitably

restless in either alternative. Just as when there are clouds in the sky there is gloom and lack of sunshine, whether it rains or not, so when the human mind is shrouded by craving, there is diminution of being and lack of true happiness, whether this craving is gratified or not. The mind which is restless with desire creates an illusory idea of happiness in the gratification of desire, and then knowing that the soul remains dissatisfied even after gratification of desire it seeks freedom through repression. Thus *in search of happiness and freedom. the mind gets caught up in the opposites of indulgence and repression which it finds equally disappointing.* And since it does not try to go *beyond* these opposites its movement is always from one opposite to the other and consequently from one disappointment to another disappointment.

Craving thus falsifies the operation of imagination and presents the mind with the option

The false promises of the opposites

between the two alternatives of indulgence and repression which prove to be equally deceptive in their promise of happiness. However in spite of

alternate and repeated disappointment in indulgence as well as repression, the mind usually does not renounce the root cause of unhappiness which is craving, because, while experiencing disappointment in repression it is easily susceptible to the false promise of gratification and while experiencing disappointment in gratification it is easily susceptible to the false promise of purely mechanical repression.

This is like moving within a cage. The gateway to the spiritual Path of internal and spontaneous renunciation of craving remains closed for those who

Internal and spontaneous renunciation of craving is made possible through awakening

have not the good fortune to be awakened by a Master. But true awakening is the entering into the path of wisdom which in the course of time surely leads to the Freedom and Abiding Happiness of Life-Eternal.

Internal and spontaneous renunciation of craving is different from mechanical repression as it is from indulgence. *Mind turns to mechanical repression of craving because of disappointment; but it turns to internal and spontaneous renunciation of craving because of disillusionment or awakening.*

The need for indulgence or mechanical repression arises only when the nature of craving is not clearly grasped. When the aspirant becomes fully awake to the inevitable bondage and suffering entailed by craving it voluntarily begins to disburden

The opposites of indulgence and repression are relative to craving

itself of craving through intelligent understanding. *The question of indulgence or repression arises only when there is craving; the need for both vanishes*

along with the complete disappearance of craving. When the mind is free from craving the mind can no more be moved by the false promises of indulgence or mechanical repression.

However it should be borne in the mind that *the life of freedom is nearer to the life of restraint than to the life of indulgence* (though in quality it

Restraint is nearer to freedom than indulgence

is essentially different from both). Hence for the aspirant a life of strict celibacy is preferable to the married life, if

restraint comes to him easily without any undue sense of self-repression. But such restraint is for most persons difficult and sometimes impossible and for them the married life is decidedly much more helpful than a life of celibacy. For ordinary persons married life is undoubtedly advisable unless they have a special aptitude for celibacy.

Just as the life of celibacy requires and calls forth the development of many virtues, the married life in its turn also nourishes the growth of many spiritual qualities of utmost importance. *The value of celibacy lies in the habit of restraint and the sense of detachment and independence which it gives.* But as long as the mind is not altogether free from craving there is no true freedom. In the same way, *the value of marriage lies in the lessons of mutual adjustment and the sense of unity with the other.* But true union or dissolution of duality is possible only through Divine Love which can never dawn so long as there is in the mind the slightest shadow of lust or craving. Only by treading the path of inner and spontaneous renunciation of craving is it possible to attain true freedom and unity.

The possibilities of celibacy and marriage

For the celibate as well for the married person the path of inner life is the same. When the aspirant is drawn by the Truth he longs for nothing else; and

The path of perfection is open in celibacy as well as in marriage

as the Truth increasingly comes within his ken, he gradually *dis-burden*s himself of craving. Whether in celibacy or in marriage he is no longer swayed by the deceptive promises of indulgence or mechanical repression and he practises internal and spontaneous renunciation of craving until he is freed from the deceptive opposites. The path of perfection is open to the aspirant whether in celibacy or in marriage; and *whether he begins from celibacy or from marriage will depend upon the sanskaras and the karmic ties of the aspirant.* He cheerfully accepts the conditions which his past life has determined for him and utilises them towards his spiritual advancement in the light of the ideal which he has come to perceive.

The aspirant however must choose one of the two courses which are open to him; he must either

The necessity of a clear choice

take to the life of celibacy or to the married life; and he must at all cost avoid a cheap compromise between the two.

Promiscuity in sex-gratification is bound to land the aspirant in the most pitiful and

dangerous chaos of ungovernable lust; and as such diffused and undirected lust veils the higher values, it perpetuates entanglement and creates insuperable difficulties in the spiritual path of internal and spontaneous renunciation of craving. Sex in marriage is entirely different from sex outside marriage. In marriage, the *sanskaras* of lust are much lighter and are capable of being removed more easily. When sex-companionship is accompanied by a sense of responsibility, love and spiritual idealism, conditions for the sublimation of sex are much more favourable than when it is cheap and promiscuous.

In promiscuity the temptation to explore the possibilities of mere sex contact is almost formidable; and it is only by the maximum restriction of the scope of mere sex that the aspirant can arrive at any real understanding of the higher values which are attainable through the gradual transformation of sex into love. But if the mind once tries to understand sex through the increasing of its scope there is no end to the delusions of which it must be a prey, because there is no end to the enlarging of its scope. In promiscuity, the suggestions of lust are necessarily the first to present themselves to the mind and it is *doomed to react to people with the limitation of this initial perversion* and thus close the door to deeper experiences.

Truth cannot be understood by skipping over the surface of life and multiplying superficial contacts; but it requires the preparedness of mind to centre its capacities upon selected experiences and to free itself from its limiting features. This process of discrimination between the higher and the lower and the transcendence of the lower in favour of the higher is made possible through *whole-hearted concentration and a real and earnest interest in life*; but such whole-hearted concentration and real interest is necessarily precluded when the mind becomes a slave to the habit of running at a tangent and wanders to many other possible

objects for similar experience. In married life, the range of experience in the company of the partner is so wide that the suggestions of lust are not necessarily the first to present themselves to the mind, and there is a real opportunity for the aspirant *to recognise and annul the limiting factors in experience*. By the gradual elimination of lust and a progression through a series of increasingly richer experiences of love and sacrifice, he can finally arrive at infinity.

Editorial

NOVEMBER 1939 marks the commencement of the second year for the *Meher Baba Journal*. During this short period of its existence, there has been witnessed a turning point in history and the entering of the world into a new evolutionary cycle. Long ago it was asserted by Omar Khayyam, that, "Diversity of worship has divided the human race into seventy-two nations. From among all their dogmas I have selected one—*Divine Love*." It is time that the spiritual forces of the world should be blended into a harmonious *whole*, rising above the division and separateness of nationalities and religions, and give expression in calm certain tones that will yet be heard above the storm of events. The import of this our small new "Clarion Call" in the spiritual arena, inspired as it is by a Master of Divine Love and Wisdom, will come to fuller meaning and significance as time unfolds.

Our readers, we presume, have by now become fairly familiar with the *modus operandi* of the *Meher Baba Journal* and must have noticed the following general facts

concerning this publication.

Our intention through these pages has been to humanize divinity and this is only truly possible in the atmosphere of a God-realized Master, like Meher Baba.

Hence, this *Journal* on spiritual subjects, has an outstanding and unique feature, in that it is under the patronage and guidance of a living *Sadguru*, or Perfect Master. He is able to translate the essence of all scriptures into real and palpable spiritual experience.

The *Meher Baba Journal* is the sole monthly publication containing the Master's original articles.*

The *Meher Editorial Committee* heartily welcomes letters and manuscripts from our readers. However we do not invite polemics, nor are we concerned with the criticisms of doctrinaires who already know so much from the intellectual aspect that this very consciousness in them is prone to develop the knowledge-ego, which in turn clouds the understanding of *spiritual experience*, and automatically tends to keep them distant from living

* N.B.—The twelve articles which have appeared during the past year of the *Journal* are now available in a separate volume entitled, *Discourses of Meher Baba*, Vol. 1.

Perfect Masters, who are the actual embodiments of Knowledge and Truth.

The thoughts and actions depicted by the writings of the Eastern and Western disciples of Meher Baba, are hinged around his divine personality, and their actual experience and inspiration in contact with the Master. Originality is found in their variety of expression, ranging from the mystical, philosophical, poetical, rational and light narrative style. Even the lives of past saints are written with a view to bringing out in bold relief, the modern application and parallel characteristics in the life, training and teaching of the Master of this age. It is affirmed that all the great Spiritual Teachers who have inspired humanity, had the same theme, though adapted to the needs of their times.

We would draw your attention to the fact that the principal field of activity of Meher Baba, which for the past fifteen years has been at Meherabad, has been transferred to Bangalore. While the old *Ashram* still remains, its active life in its entirety has been shifted to its new setting, as also, the offices of *Meher Baba Journal*. During the current year, on the six months journey throughout India, when the Master prepared the soil for his great enterprise of *Universal Spiritual Centre*, he con-

templated a number of localities where sites were eagerly proposed. Now definitely he has selected the State of Mysore, that is well known as the most modern and progressive State in India, as the site for his *Universal Spiritual Centre* and an ideal property has already been deeded outside of Bangalore. This great tableland section of Southern India has a long spiritual history dating back to the *Mahabharata*, which epic is among the oldest scriptures in the world. Here in this atmosphere of material modernity and ancient spirituality, is a fitting background to bring to fruition through his *Universal Spiritual Centre*, Meher Baba's own saying that, "The Godman teaches us the Truth that to realize the *oneness* of everything we must realize. . . that the spiritual life and the material life go hand-in-hand." Christ implied the same when He enjoined His disciples, "to be in the world but not of it". The world to-day needs a reapplication of spirituality to modern times.

Applied spirituality will come to practical demonstration through the differentiated departments of the *Spiritual Centre* where, under the Master's beneficent personal guidance, the saint and the spiritual aspirant will join in his universal spiritual activities. Meher Baba has

worked out the plans for this great enterprise to the smallest detail and the buildings themselves will be in accordance with occult measurements. The *Centre* may well become the spiritual home for humanity seeking the road back to the *one* God, Who may be called by many names,

but is the sole source of all existence, peace and happiness. The positive value of such a unique institution lies in the fact of the Master's authoritative words: "I show Man how to put spirituality into practice."

—THE MEHER EDITORIAL
COMMITTEE

Anna Kingsford and Symbolism in the West*

[Adapted by Will Backett (London)]

ANNA KINGSFORD'S reform work coincided with the early activities of the Theosophical Society, and other organizations, through which the West received the impetus that culminated at the end of the Nineteenth Century in the message of the *Vedanta* through Vivekananda, the great disciple of Shri Ramakrishna, and thus made a living link with East and West.

Foremost in combating the materialistic trend of the age, she was fearless in the face of opposition, which she felt keenly on account of her sensitive nature, but her remarkable gifts and personality, self-sacrifice and energy brought loyal support from

a wide circle of friends, and commanded public attention.

Although the Christian Church admits the gifts of prophecy and vision, it has rarely had such a remarkable witness to them in modern times as Anna Kingsford through whom we received the *Hymns to the Gods*, published in "Clothed with the Sun" after her death, by Edward Maitland, her collaborator at the time of her active work. Her gifts as a poet, the wide range of symbolism and deep mystical appeal, the rhythm of the ancient Greek, and remarkable sequence of thought and aspiration uniting the inner truths of the East with those of the

* N.B.- "Clothed with the Sun," from *Anna Kingsford's Life*.

Christian Church and ancient mythology, form a synthesis through which the spiritual is seen to be real, and the outer world is clothed with a grandeur, simplicity and significance that lift the soul to God.

Although she was familiar with the wisdom of the ancients from childhood, having access to her father's library at a time when she invested her dolls with the personalities of the heroes and the gods, and staged in the nursery the scenes through which they move across the stage of the world drama. It was the intuitive faculty which enabled her to link the "outer" with the "inner" rather than an intellectual comprehension of recorded facts and ideas. The aspect of Venus Aphrodite which she depicts has sometimes been challenged, as it is not the popular conception, but it is one that Pausanian describes as known to the ancient Greeks, in the time of Cadmus (B.C. 1500) in his account of Greece, written probably before 200 A.D. "There were two statues to the Goddess, one to the Venus Celestial, and other to Venus Apostrophia, who signify respectively":—

"Pure Love", and "That which is liberated from the desire of the body." And "The goddess who turns the race of men from unlawful desire."

The all-embracing character of

Love as an essential in every other gift including prophecy and dreams, is expressed by St. Paul the writer of the First Epistle to Corinthians: "Love never faileth: but whether there be prophecies, they shall fail: whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

LOVE

The Hymn to Aphrodite

"I am the Dawn, daughter of heaven and of the deep: the sea mist covers my beauty with a veil of tremulous light.

I am Aphrodite, the sister of Phoebus, opener of heaven's gates, the beginning of Wisdom, the herald of the perfect day.

Long had darkness covered the deep: the soul of all things slumbered: the valleys were filled with shadows: only the mountains and stars held commune together.

There was no light on the ways of the earth: the rolling world moved outward on her axis; gloom and mystery shrouded the faces of the gods.

Then from out the deep I arose, dispeller of night: the firmament of heaven kindled with joy beholding me.

The secrets of the waters were revealed: the eye of Zeus looked down into the heart thereof.

Ruddy as wine were the depths, the raiment of earth was transfigured; as one arising from the dead, she arose, full of favour and grace.

Of God and the soul is love born: in the silence of twilight, in the mystery of sleep.

In the fourth dimension of space; in the womb of the heavenly principle, in the heart of the man of God there is love enshrined.

Yea, I am before all things: desire is born of me: I impel the springs of Life inward unto God: by me the earth and heavens are drawn together.

I be beneath the waters of the sea in the deeps of the soul.

I am the crown of manifold births and deaths: I am the interpreter of mysteries and enlightener of Souls.

In the elements of the body is love imprisoned, lying asleep in the caves of Iacchos: in the cribs of the oxen of Demeter.

But when the day-star of the soul ariseth over the earth, then is the epiphany of Love.

O Love thou art the latent heat of the earth, the joy of the orchard and the cornfield, the strength of the wine: thou art the spirit

of song and laughter and of the desire of life.

By thee, O Goddess, pure eyed and golden, the sun and the moon are revealed: Love is the counsellor of heaven.

Cloud and Vapour melt before thee, thou unveilest to earth the rulers of the immeasurable skies.

Thou makest all things luminous, thou discoverest all deeps:

From the womb of the sea to the heights of heaven; from the shadowy abyss to the throne of the Lord.

Thy beloved is as a ring dove, wearing the ensign of the spirit and knowing the secrets thereof.

Fly fly O dove, the time of spring cometh; in the far east the dawn appeareth, she hath a message for thee to bear from earth to heaven."

The Perfect One transcends all symbols, for He is the Reality to whom they bear witness. Shri Meher Baba describes Him thus: "He is the Sun of the spiritual world, and each of His innumerable rays penetrates the innermost heart of each individual existence, gross, subtle and mental: thus His infinite existence is linked with each and everything. He has now become the very source of bliss, power and knowledge, which He

eternally experiences, and which (during the retention of His mental, subtle and gross bodies) uses for the upliftment of humanity at large, and the spiritual advancement of individual souls."

The title "Clothed with the Sun" symbolizes the human soul, illumined by the spirit. There are degrees in mystical attainment, as there are stages in the journey of the soul for the barriers in nature of thought, dogma and ritual disappear before the growing light. It was the experience of Said Abdul Arabi to transcend those obstacles through Love: "My heart has become capable of every thought: it is a pasture for gazelles, and a convent for Christian monks and a temple for idols. I follow the religion of Love. Whatever way Love's camels take, that is my religion and my faith."

The Hymn to Aphrodite was received by Anna Kingsford in 1884, after a discussion with Edward Maitland, who was working out the correspondences between the "Seven Spirits of God" enumerated by Isaiah, the seven great Gods of the Greeks, the planets, and the character of the seven creative days in the first chapter of Genesis. His outlook was more scientific than hers, on general matters, and he was of

great assistance to her in her scientific studies in Paris and she through her intuition, would present explanations to him which he was unable to obtain unaided. Thus they supplemented each other's work, and he was further her companion abroad, when her husband was detained by his parochial duties in England. The latter fully appreciated his wife's gifts, and welcomed Mr. Maitland's cooperation with her in those aspects where he himself was not equipped.

They had met through correspondence, which she started on seeing a letter from Mr. Maitland in a magazine to which she was contributing. A visit to the vicarage followed, and in the fortnight that ensued, all three recognized the innate understanding existing. Mr. Maitland's studies led him to the writings of the old Hermetists, which awakened his interest in occultism, as he discovered that certain experiences he had had were known to them. He deplored the lack of authentic records of the World Saviours and Revelators, whose lives he yearned to know. Through the Homeric Scriptures, he saw mirrored the sacred mysteries of antiquity, corresponding to alchemy or the science of regeneration, and the *Illiad* was an allegory of spiritual significance.

Both Anna Kingsford and Maitland were exponents of re-incarnation, which in the West at that time was almost unheard of. In sleep he saw the distant view of a City which he was told was Thebes, and by his side was a man whom he recognized as Anna Kingsford saying that it was in the City's temples which they could see under the Egyptian sky and amidst the desert, they had been initiated together. Afterwards came a confirmation, when they saw in the studio of an artist friend who had been in Egypt, the very scene in the dream, with certain details noticed by Maitland during his dream. Anna Kingsford's connection with Egypt was illustrated in a vision of herself with a band of Initiates in procession, chanting the hymn to "Iacchos", which she remembered on waking, and has recorded in "Clothed with the Sun".

She came to regard such experiences as a function of memory, and she was told after another vision in which she passed through the heaven worlds, and saw the ancient gods of Scandinavia, Greece, Egypt, China and India, where at different times she had incarnated. This vision culminated in seeing the Form of Adonai, as deity standing erect, with his right hand aloft and the universe streaming therefrom,

propelled by the omnipotent repulsion of his Will back to his left hand, which was depressed and set backward, the universe returned, drawn by the attraction of his Love. The following statement of Shri Meher Baba will throw light on such experiences: "You have within your *Self* the planes, the planets and the entire Universe, but you do not know it."

The myths of the gods have their counterpart in the spiritual history of the Soul, whose pathway through evolution, they mirror, as on earth the Soul experiences the limitations of matter; though subject to conflict in the Celestial world, they are untrammelled by our limitations in the flesh. *The Hymns to the Gods*, by Anna Kingsford, depict their functions on different planes, behind and beneath all manifestation, whether in the Celestial or physical worlds, is that unchangeable: "Original Being ... in Whom were all the Gods comprehended... Whose Nature, no mind create can fathom .. One only, the Uncreate and Self-subsistent... Whose Name is unspeakable."

Zeus was shown to represent on the planes, space or ether, which pervades all but is formless, and thus is the father of all, unmanifest: Demeter as outer substance, represents the manifest, and from this union

is born man's psychic nature, in which that which is volatile, becomes fixed, the astral coagulated in the material. Thus the tragedy of Persephone, born of Zeus and Demeter, who eats the pomegranate, (the symbol of Illusion) and is bound for one half of the year to the nether regions, but is allowed free during the other, lest she be utterly lost to her Mother, who intercedes for her.

Zeus and Hera, the rulers of the celestial world, represent the balance attained on a more spiritual plane, whereby perfection is realized through complete detachment in the midst of duality. The synthesis of the outer and the inner, is secured in the perfected consciousness of the One.

These truths Anna Kingsford was shown, objectively, by her Illuminator, in the form of Hermes, and also through her daimon or genius, or minister, as he preferred to be shown. The genius belongs to the order of Seraphs, and is the link between man's consciousness and the celestial realm of the gods, and his office is to guide, admonish and illumine. The Gods, she was told, had once been men, and were *perfected*. Many of their names are lost in the mists of time, but they include Osiris, Mithras, Krishna, Buddha and Jesus, the Saviours of mankind. In the creed of

the Church is embodied the spiritual history of the Sons of God, the mysteries of the seven spheres and the seven spirits of God, and consequently of the seven planets and their Gods. The Gods represent "Centres of Systems, Bonds of Graces, Trees of Life, Suns of Many Worlds called in the Hebrew Uriel, and in the Greek, Phoebus, the 'Bright One of God', and the Spirit of all the Gods is that Spirit of Wisdom, the Light which Adonai created on the First Day".

The parallel evolution of form and consciousness, which Shri Meher Baba has described in his *Divine Theme* and which is in the Appendix of the book entitled "The Perfect Master" wherein the Soul assumes form in order to become conscious of the phenomenal world, Anna Kingsford traces in the spheres before the finest form of matter, through the action thereon of the centrifugal or accelerating force upon that which is *within*, that substance which is before ether, and thus not material. This she regarded as "spiritual" (the aspects of the subtle and mental worlds and planes that Shri Baba has indicated and described in their relationship to man's evolution, were not within her ken).

As manifestation is dual, it was explained to her, the action of the centripetal or moderating

force was immediately set in motion, in the opposite direction to the centrifugal force, whence polarization follows, and through that a higher consciousness ensues, and so the process continues. The *Hymns to the Gods* depict their manifestations and activities throughout the microcosm, man, and macrocosm, the universe, and also from the unseen, into the realm of organic and inorganic chemistry, that kingdom of matter in which the scientist of that day concentrated

his search for the Secret of Life. Thus she gave an unbroken link between God and man through science and religion.

The descent of the soul into matter was to her a figurative term which infers "A passage from Being to Existence... and the elaboration of individual souls through development in material conditions. Time is a fiction, not a reality and consequently Creation is a divine state which Being assumes by means of what the Hindus call *Maya*."

(To be continued)

Intimate Talks of the Master

BY PRINCESS NORINA MATCHABELLI

SHRI MEHER BABA states in mystical language: "The definition of reaction in mind as Use in any Experience is real and true when it is in Self. All else is untrue, unreal. Any one who is in Being reactive to I Impersonal is Use of Me *direct*. The direct Use of Me in I *impersonal* is Me. So is the experience and so is the *act* in *reaction* in I *individual*. More is absolutely unnecessary to say as in Use in I is all an *order impersonal* that in I *individual* is the Self in *will*. The Self in *aim* and the Self in *longing* is *absolute realizing order imperative* for I as One as Truth as God.

I here design the disciple to absolute realizing reaction. I here design the disciple to real experience in I Impersonal; then I, as use One in use Two, as the Duo-reaction in mind, create the Truth as One in I order to realize in use One. It is to *super-react in I Individual*. It is to *super-react* in I as use dual *the real Use* that is to realize in I Impersonal. When I here as Descended Expansion in I, as Use One, as Truth Realized Human Being, do the realizing reaction it is to use in Use in I, as Individual—the Self.

The Self is Use of Me direct the Truth Impersonal in use in 'I in Use'. All in the Impersonal

I is Use of Me. So is the Act of War. War is Truth Order to realize the Absolute in mind in Being. It is to make the Individual I real and true, real and good in Being in I Indivisible in Use. This is to say, when I as Use in I, as Use One, throw-in in I the Pure Element of Life as realized state in Being that is Love—it is realizing in Use in I, the 'One in I Use' that is One-All-Realizing-Reaction. This is the One-in-I-Life as Use in thought impersonal. It is the I-order impersonal in mind in Being as Self as Universal Conscience. It is all as I, the One—I as Use. This is to say, it is the Universal Use in I, as the Impersonal Portion in use in I individual.

To realize the I, one has to realize the realizing order in Use. This is what all of you misinterpret. You have no free Use in Being. It is Me. You have no free Use in I Impersonal, it is I—as One as Use who is the One-in-I-Use-One. You have no Use imperative in I as Conscience. It is I, who is the real wonder-order Impersonal in Being. See it. Realize in this and be in it indifferent and in real quiet acting reaction. I as Use, am the Use in I Impersonal. To live for Me is Use impersonal of I Individual. To live for Me is Use—One in I as Use Individual. All I here real and true show im-

perative in realizing reaction is to give, to real and true show, impersonal real reaction in Use, in all. So be, grow, and do. Real and One in I as Use impersonal, real as reaction in Use, do Me the favour to *realize in I Impersonal, Me, and no more you*. See this as Whole in I. See this as One in I. See this as Two in One. As pure realization impersonal in I individual for Use of I imperative, as One as I as Me the Man as God. It is pure wisdom of I Impersonal that here is speaking. See Me real and good give to all the Real One-in-I Resurrection.

It is to find in you in I impersonal the Real One, the Real I. It is to conscious, real and One show, impersonal in Use, the Real I in you individual. I here know in mind in man what is the mind as Use impersonal. I here sow-in in Use One in I, as pure portion impersonal—the real One-in-I-Use that is I—I One-I Pure. I Real is I divine.

I ask you to show Me in Use in you—the Real I. It is to be selfless, unassuming, real, simple, natural, unself-reactive, unself-conscious. It is to be indivisible in Being in *longing*. It is to live for use of I—in *all*. It is to create *non-resistance* in I Impersonal to react in I individual for Use of Me. It is to live for them who owe Me. To live in the One-in-I of any

one in Being, in I Impersonal in use of them, as I as One as mind is as Individual. It is to live for Me as human creature. To live in Me in being in Love with all and any—as in all in any is I—the Truth.

So it is superfluous to create the Self Impersonal in mind, as it is in mind impersonal when I impersonal, is No-use of Thought.

I am in time in space the I Impersonal. I am in life in mind the I Imperative as I as One. I am in Me as Individual the realizing order to realize the I in One. This be sure of.

Here as the Manifestation in I—as Me One—as Two in One, I as Use Impersonal, create the Self, the dual I, the One-in-I as Self Impersonal as Use Impersonal Imperative in I Individual. See this as Oneness Wonder in Use. See this as Use in I impersonal and see the One-in-I indivisible in it, be you.

Order in Me in Use of Me is rare. Life as Use general is Use of Me indirect. This is fact. I here real and One do Me as Use One, create Me as Use Real. Realize in Use of Me unself-conscious of I Impersonal, unself-reactive in I Impersonal, real in Use imperative in I Individual. I am Dictator of I in Use of One as Me. *I—is Use.*

Remember now the Use as a past condition. See in duo-

reaction the position in realizing the I indivisible and One-in-I as One-all-Use in I. The I Divine is all the show impersonal. Oneness is design impersonal in Use indivisible in One Impersonal. As individual expansion impersonal in Being is I—the Realized State Real. This is Use of I. Use of One. Use of Truth. One-All-I is Me the Descended Realized I. See it. Realize in it you as human creation. See, be, react, do. Realize, give, do, bring-in in Use in I Impersonal—Me. This be and realize. This see and realize. This react in thought and understand. This know: *Impersonal, Imperative in I Impersonal is Me.*

Use One-in-I as you the Portion Imperative, is I. I as One as I—am you Impersonal. *This real Experience I do realize in all, here now, is to awaken the Impersonal I. This is to realize in mind in man the Divine I. It is Portion in I Impersonal that in Use One has to pursue within I indivisible as One as the Portion in I impersonal—the Real I. This is good and pure life to be practised.* It is good and pure expansion imperative in Use imperative as Use—One. *This manifestation impersonal in I as Use individual is to real and true show imperative in use—the life. It is still to be realized in I individual.* It is to create new impersonal I-State in mind as

I-intellect. It is still to be One-in-I as Use Real. It is in a few cases Me in Being, creating in Use One for Use imperative. This is too high to realize for Use general. The Use general is indirect Use. The Use One is pure use impersonal in doing in I as Use of Truth. This I here, have to pursue and realize in Use of War. War real and true has to create in Use imperative the Transmutation in I as Use One. So I have to pursue the I Impersonal in I individual to create new conscious Winning Order impersonal in mind in man.

Life was impersonal in intellect and impersonal in Use in I as Use Real till it was superficial reaction. Now it is imperative One-in-I Use, as I Imperative. *I am the Life—the Way—the realizing show imperative in Use, to use the I for Use One. This has to be experienced.*

The realizing experience in I individual is suffering. It is self-imposed real good Way to expiate in I individual, the One, the I Impersonal.

The I, One in Use in all, is within, impersonal in suffering. This is to say that, One in I as pure I, as One-Use-in All, is Self in realizing state and as such it is divine. It is still, it is reactionless.

In duo-expansion in I is all Use. Use is suffering. Thinking, doing, undoing reaction impersonal is Being in suffering.

Realizing in mind in I in conscious realizing reaction is pain impersonal. All is realizing in Use impersonal—the Real I. This is to suffer for Use of Me. Impersonal indirect in Use is I, in One in I as pure order Impersonal in the show impersonal—I, as Portion of I. Universal, is Me the *winning urge to succumb to I as use One*. I do the life-long *urge* to create in man the new *awake state* in mind impersonal. I am in I as Use One—the One-in-I Use that is Use for use.

No More Use, is state impersonal as Realized State. This see, know real and true realize. This, know, see, do realize and react. It is Impersonal Realization in I that what I here use in mind in man. So be, realize, do in I impersonal *no reaction effort* as in mind impersonal is Me the Use Impersonal for Use of Me direct."

For Use of One-in-I is He the Exponent of I. This we as Him in Resignation of us in all, see and real and true experience. We experience the false I as Use imperative as duo-order imperative as Self as I impersonal. We experience in us—Him be the Use One. We realize in us Him Use Two-in-One. We know, see, find in Use in us—Him as One-Use, as *I-Act Imperative*. This we as Him in Use, sow-in in design of I individual that is impersonal.

This we real and true realize in Use One as I as individual when we realize in us One as I Imperative in I impersonal. This experience we see, know, find in us at any age in development on the spiritual Way. It is Self in Use making in us new design to awake. It is *antidote* to I individual. It is Self-Use impersonal of us.

Order in us imperative, is, to real and one, real and pure—*know Him*.

When He is alive in Use in us as mind, alive in Use in us as form, impersonal in I individual, we see more, we realize deeper the Truth. We do no more realize for Use One as us the pure Self as Portion—but, we real and One, do win in I impersonal our whole One as I as Use of Him. *Shri Meher Baba as real Order Imperative in us in I individual is our I, us in I; our One in I—the pure Portion that is in Use, One Self—Impertive Use.*

We must see the difference. As Radiant Order imperative in us, He, the Super Silent I—the divine I Imperative, sure Impersonal One, Real Impersonal *is the wonder Imperative in Realizing Reaction in us.*

He has to realize in Use in us the 'I'. He has to realize in Use in I impersonal our I Impersonal.

We need to grow out of life dual to Oneness Form. We must see more. We must be far more

than we show to win in I individual as Use impersonal in intellect.

The I as Use One is Use general.

This form impersonal in Use in us in Intuition, He as Self realized, as One-in-I Real has to react to make in us—Him be in us—the reaction. We have to see the difference in Use in I Impersonal in I individual as Use impersonal and the I Imperative in Use One as Use Real in us individual. "Here is the point to discuss with you," says Shri Meher Baba. Here He makes it clear: "Let it be real and true the Use impersonal. Let it be good and One for Use impersonal. No mind impersonal is No One impersonal. I Indivisible as I Indivisible. I Impersonal is I as Use Imperative in all. That has to be action impersonal—reaction impersonal. I-Use impersonal *in Use imperative is Me as Manifested One as Truth-realized Human Being.*"

Mind and body and spirit in One-All-One-Use have to realize the Imperative I. It is self-manifestation. It is Self in realized wonder reaction. It is Use Impersonal all through in small in huge form, in small in huge I, as Use.

The realized real order imperative in us, *is to be*. To be is to personify the Use. To be, is to realize the One-in-I

impersonal Use. It is Use Impersonal in Use One. This is to realize in Use in I, as whatever I order it is.

Who is One? God is I.
God is He as One as I. As Use
One—He is God.

(*To be continued*)

Human Personality

VI

THE STATUS OF THE FINITE INDIVIDUAL

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

“Unity appears as plurality to those who are intoxicated
with the wine of egoism.”

—Shri Meher Baba

THE problem of the nature of human personality is complicated by the fact that although from the point of view of bodily existence it has, like other organisms, an appearance of independence and completeness, from the point of view of his consciousness or his values, his life is seen to be woven with the social and the cosmic life very intimately. It is, therefore, necessary to study his nature in the light of the interpretation of his experience.

His experience is, in a very important sense, shareable by others. It is true that considered from the psychological point of view, as constituting some events in the mental life-history of an individual the experience of a man is strictly private to himself and is, as such, in its

very nature entirely incommunicable to any one else. But from the logical and axiological point of view, the meaning and significance of his experience are communicable. And this raises the question as to whether human beings can be adequately described as *walled monads without any windows*.

It is characteristic of pluralistic philosophies to look upon the finite individual as a unique existent characterised by *imperviousness, independence and privacy*, and to insist upon the full recognition of the reality and the importance of his freedom of will and of his initiative. It is not uncommon that in this endeavour to preserve the status of the finite individual in his own right the implications of the concrete *contents*

of the life of the individual tend to be ignored. But a careful examination of the contents of the life of the finite individual brings out the intertwining of his life with that of others. It is, therefore, necessary to consider not only the "linear" but also the "lateral" life of the finite individual, in order to estimate his real status, and "to make at least as much of co-existent being as of continuous succession".*

But when we examine critically the "lateral" life of the finite individual, it is found that the apparent isolation, which seems to belong to him is not only illusory but deceptive. The simple fact of the sharing of ideas, purposes or experiences would be quite impossible in a world where the individuals did not, in some way, enter as elements into a genuine whole.

The inter-relation implied in any sharing of "spiritual goods" is not primarily a matter of external and mechanical contact. It is not possible to explain such sharing on any purely physiological or naturalistic theory. *Sharing is a unique phenomenon rooted in the structure of the world of spiritual membership.* All the paraphernalia of psycho-physical apparatus, (the stimulus, lang-

uage, nervous impulses, images, etc.) is at best only a part of the conditions of there being any such sharing in "spiritual goods". *The most important condition of there being any such sharing by the different finite individuals is that they should not only have a similar spiritual nature and a common world, but that they must also be parts of a spiritual unity which includes them in itself.*

Even apart from the implications of sharing, the further examination of the nature of the purposes which they share also points to the same conclusion. We have seen that the supreme good of the finite individual is a common good and as such is essentially *trans-subjective* and that in religious consciousness, the finite individual, *recognises his fundamental unity with that infinite spiritual reality which includes all other finite individuals.* Not only does the finite individual recognise his unity with this reality but he has, as against it, no personal claims and finds that his own reality and worth are, in some sense, derived from it. It is, therefore, necessary to determine the precise sense in which we may recognise the independence of the finite individual.

Owing to this impersonality

* Bosanquet, *Life and Finite Individuality* (Aristotelian Society Symposium).

and universality of the content of human consciousness, some monistic philosophies regard the separateness of selves as unreal and unimportant. In Bosanquet's well-known *Gifford Lectures*, for instance, the numerical difference between the various finite individuals is regarded as being rooted in their "impotence" only. The "impotence" which keeps them apart is apparent in the self-contradictory and fragmentary nature of their experience; but these features are, at least theoretically, capable of being removed. But for this "impotence," then, they might "*coalesce*" with each other or even with the Absolute, which is the only perfect Individual. He, therefore, insists upon "the precarious and superficial nature of their distinctness" and holds that "there are indications that something deeper and more real underlies them."* It is only in their *formal* aspect that they are distinct and different; but from the point of view of the "concrete *content*" of their experience there is in them a growing tendency to come to share a common experience. It is, therefore, not very helpful to attach too much importance to the distinctness of their bodies and interpret their nature on the

analogy of "*things*". As pointed out by Prof. Hocking, their existence is spent not *behind* the walls of their bodies, "fraternising with chemical processes," but *in front* of them in a common world. "*They, therefore, meet and share their identity not through ineffable depths (alone) but here through the foregrounds of common experience.*"†

It is, therefore, suggested that the finite individual is only "adjectival" to the Reality of which he is a part. By using the term "adjectival" Bosanquet does not wish to suggest a relationship similar to that of the attributes to an existent. But what he means to indicate by that phrase is that the inter-relatedness of the finite individuals is not an instance of "co-ordinate relatedness" between existents which might be what they are even prior to this relation, but on the contrary implies "the plain fact" of "super and subordinant reals".‡ *The finite individual does not exist in his own right when taken in abstraction from the superior whole of which he is a part.* He is, therefore, "adjectival" to that whole.

As against such a monistic view which tends to swallow the reality of the finite individual

* *The Value and Destiny of the Individual*, p. 58.

† Quoted by Bosanquet in *Contemporary Philosophy*, p. 9; The Aristotelian Society Symposium: *Life and Finite Individuality*, p. 80.

‡ *Ibid.*, p. 83.

pluralism tries to defend the independence of the finite individual. It takes its stand on the fact that the content of experience of the finite individual is as much of an abstraction when taken apart from the centre in which "it comes alive" as this centre would be when taken apart from the contents. Besides, it is a mistake to look upon this centre as a kind of passive receptacle into which the content of common experience pours itself. The unity of the self is not to be looked upon as being the same kind of unity which might belong to any *object* of consciousness. The self exists *for* itself and, when viewed from within, has an *inalienable integrity*, in spite of the fragmentary character of its contents. The finite individual is an *active centre of consciouences with a genuine freedom and creativeness with regard* to his acts, for which he is in a real sense responsible. He is not merely a vehicle of the superior life of the Absolute, but has a will of his own. The numerical difference of the finite individuals, therefore, is not a merely superficial feature of the

We thus get two types of theories about the nature and the

status of the finite individual. The *monistic* trend of thought leads to a form of Absolutism in which the reality of the Absolute leaves no room for any independent reality and status of the finite individual. The *pluralistic* trend of thought leads to a world in which the finite individuals have relative independence of existence and action as against each other and to a certain extent even against God. "Our wills are ours to make them thine." But this offer itself is taken to imply the prior possession of our wills by ourselves.

Both pluralism and monism appeal to the same experiences of life and take these as their starting point. For pluralism the existence of a common purpose and the common good, the facts of love and self-sacrifice, and the religious experience of God's all-embracing love and reality imply a real differentiation of the Absolute into a number of finite centres. But for Monism such experiences indicate the existence of the Absolute in which all the mundane differences vanish. *The monistic philosophy is a nearer ap-proach to the Truth because it bases its conclusion upon the higher and the deeper experiences in which the disappearance of the ego clarifies perception.*

* Pringle-Pattison in the Symposium of the Aristotelian Society: *Life and Finite Individuality*, p. 108.

On the one hand, it seems that the individual has real freedom which consists in his genuine authorship of his own acts. Things do not simply happen in him in spite of him and, so to say, without his active co-operation. He is a genuine centre of initiative, action and creative response to his natural, social and spiritual environment. He is not a "telephone wire" along which the Absolute acts or thinks.¶ In this sense he is a real agent with his own relative independence. The system of distinct and separate centres of finite experience is from this point of view not a merely accidental or superficial feature of the world of manifestation but is the very condition of its being what it is.

But, on the other hand, the freedom or independence of the finite individual is not absolute and unqualified but only relative and limited. Even in the domain of duality, he would be nothing apart from the social and the spiritual environment, which gives him the very substance of his own life. His activity does not exist in a kind of vacuum but is conditioned by his natural and spiritual environment. He gains his active life only in and through the participation of an objective content which, in some sense,

is independent of him. *He is reduced to the bare potentiality of activity unless he is confronted with a determinate situation* requiring a specific response or solution. Not only is his action thus conditioned by his circumstances, but the very nature of his action is, so to say, dictated by them. Nor can we escape from this position on the ground that his concrete action is always a resultant of the nature of the circumstances as well as his own *nature* (including his ideals); for his own nature (including his ideals) is in a sense ultimately not a creation of his own, but is rooted in the nature of the universe. *Thus even within the domain of duality the individual must be looked upon as being a part and parcel of the greater whole which is the universe.*

From the point of view of the Unmanifest there is, of course, no multiplicity. We cannot carry our personalities or even the personality of God into the Eternal. It is not possible to look upon them as eternal differentiations of the unmanifest. The psychic basis of the appearance of multiplicity is the ignorance constituted by egoism. The multiplicity of the different individuals seems to be an inalienable feature of the world of manifestation. But *multiplicity cannot be*

¶ *The Idea of God*, p. 291.

present in reality, in its eternal aspect, as distinguished from its temporal aspect, which is characteristic of the world of manifestation.

However, within the universe, the conscious bearers of values are only individuals. The individuals—the human and the non-human, the subhuman and the super-human—are in a genuine sense the end or the *raison d'être* of the universe. Mere conservation of abstract values, as such, is inconceivable apart from the centres of consciousness. It is only when they are realised in concrete and actual existents, who are capable of appreciating them, that they even become values at all. It is true that the individual, as he actually is, may be very imperfect; but what he actually is now is only a fragment

of his possibilities. And the worth of the life of the individual is to be estimated by the entire span of his life and the final attainment of his endeavours, which is *conscious Godhood*.

The perfect individuals are themselves, the end of the universe. But as seen in the last article, the *ultimate purpose of the life of the individual is the realisation of the Eternal Reality* which embraces in the unity of its life all the individuals. This position does not in any way involve any contradiction, and it does not involve moving in a circle. It only brings out the *Reciprocity* which is fundamental to the structure of the manifested Universe, although in the Truth there is neither reciprocity nor duality but only unity.

Beatitude

BY MALCOLM SCHLOSS (Hollywood)

Blessed are those who can rest from speech
to dwell in a holy silence.

Blessed are those who can rise from thought
to the fullness of pure knowing.

Blessed are those, who, detached from deeds,
can rest in their own true being.

You Must Believe It

BY DR. ABDUL GHANI MUNSIF

HAZRAT NAJMUDDIN KUBRA, the Master of the time, had a favourite disciple, who also happened to be the spiritual guide to the then Khalifa of Baghdad. This disciple, once while lecturing to a gathering, used the simile of a hen hatching eggs, in order to explain the spiritual relationship between a Master and his disciple. He said, "A Spiritual Master looks after the spiritual well-being of all types of disciples under his care, similar to a hen hatching any variety of eggs, put under its protective wings. Once hatched the different varieties of eggs will evince different characteristics inherent in them. The canary birds will fly in the air, the hen chickens will scramble about on land and the ducklings will naturally take to swimming in water. I too am a spiritual duckling swimming everlastingly on the ocean of divinity."

Someone reported the lecture to Hazrat Najmuddin and said, "Your disciple compared you—a Master—to a hatching hen." The Master replied, "My disciple surely has been very indiscreet in the choice of a simile; he shall pay for it by being drowned in water."

Being as he was, a spiritual tutor to the Khalifa of Baghdad, the disciple had free access at all times to the palace of the King. Once on a visit to the palace the disciple learned that the Khalifa was away and may return after a while. He decided to await the return of the King and in the meanwhile he strolled into the King's bedchamber and made himself comfortable thereon. The extraordinary comfort of the royal bed soon wafted the disciple into a sweet slumber. The favourite wife of the Khalifa happened to enter the bedchamber for an afternoon nap and mistaking the occupant of the bed to be the King himself, laid herself down quietly by his side. A short while afterwards the Khalifa appeared on the scene and finding the two in such an incriminating situation the fire of his ire and jealousy was terribly aroused. He decided to wreak vengeance for the misuse of his faith and trust in the disciple and ordered his courtiers to take the disciple—his spiritual guide—for an outing in a river-boat with instructions to drown him in mid-stream. The royal orders were literally carried out and the

innocent disciple met his watery death true to the prophecy of his Master Hazrat Najmuddin.

When the queen was tackled on the subject she confessed her unhappy mistake and vouched for the innocence of the disciple. At this unexpected revelation the Khalifa felt greatly aggrieved and repented his hasty and cruel action in the matter. To atone for this unwarranted atrocity perpetrated by him, the King approached Hazrat Najmuddin and laying before him a large sum of money and sword, said, "Here is the blood-money for the unmerited murder of your disciple or my head instead whichever you please."

Hazrat Najmuddin was in a state of *jalal* (divine glory) at the time. He gave vent to his wrath saying, "Do you think my disciple's life was so cheap as to be exchanged for gold or your head? No, his murder can only be avenged by my head first, then your head, then the heads of all the notables, sages and saints of the time." These names he began to recount one after another, until he named even Fariduddin Attar, the spiritual chargeman of Baghdad. When Hazrat Najmuddin had uttered only the first syllable (Bagh) of the word Baghdad a disciple close by interrupted him by putting his hand across his mouth saying, "Please do not destroy

Baghdad, the city of our revered saints."

In course of time every word of this prophecy came true. Changiz Khan, the Mangolian warrior, swooped down with his murderous hordes on to Central Asia overrunning Persia, Arabia and Asia Minor. This irresistible invasion was responsible for a good deal of slaughter and pillage incomparable in history and it accounted for the heads of all the saints, sages and notables enumerated by Hazrat Najmuddin.

When laying siege to the City of Baghdad Changiz Khan's armies made repeated onslaughts but every time they retired unsuccessful. The reason given being that the spiritual chargeman of Baghdad, Fariduddin Attar, every time hearing of the impending attack by the invaders used to put his wooden drinking bowl upside down and this act was instrumental in making the City of Baghdad invisible to the eyes of the invading army. Changiz Khan when informed of this situation, decided to lead the army himself and vowed that he would never return without sacking the city once for all. This time also Fariduddin Attar in order to make the city invisible, was on the point of upturning his wooden bowl when the immortal *Ilyas* (Prophet Khizr) prevented him from doing so by catching hold of his arms

and said, "The destruction of this City is divinely decreed and not even your miracle can do anything to stop it. You are also expected to prepare yourself for laying down your head."

Fariduddin Attar resigned himself to the divine decree, and did not resist Changiz Khan's armies destroying nearly half the City of Baghdad and even took toll of the head of the famous saint Fariduddin Attar, thus fulfilling the fantastic prophecy of Hazrat Najmuddin Kubra.

It is rather unbelievable but all the same quite true how Masters utilize insignificant events round about them for achieving colossal results on the

material plane. The historical events referred to above took place and developed with clock-wise precision and were of such far-reaching results and consequences that it is hard to believe that the raving of a Master over the death of his beloved disciple can be responsible for such upheavals in history. This universal method of working to-day can hardly be denied at least by the disciples of Shri Meher Baba whose spiritual working on the material plane for the spiritual upliftment of humanity is of such a far-reaching character too wonderful, and impossible to believe. Something of this will be divulged to the world at its proper time.

THE SAYING OF SHRI MEHER BABA

When a person is in Yoga-Samadhi his mind is temporarily dead but his intellect and egoism are there just the same, and no sooner does the state of samadhi pass than his egoism begins to work. Nirvikalpa Samadhi is higher than, and quite different from the Yogi Samadhi. Before a person can expect to enjoy Nirvikalpa Samadhi his intellect and egoism must disappear in order to make room for Dnyan or Real Spiritual Knowledge.

Who is that Man?

BY COUNTESS NADINE TOLSTOY

WHO is that man, who in the early morning around 4 o'clock gets up, mysteriously alive, extraordinarily calm, yet dynamic, so deeply engaged in inner work; one can see it as He moves around or swiftly signals in gesture of his own, seemingly sending out into the world the inner wires of speedy response to an urgent call. How will they reach their destination, these sure orders of protecting guidance and invisible Authority? Who is this vigilant Guardian who watches over the world, who looks into hearts and takes the pain of their sufferings, that do not seem to leave scar on His heart; who checks up every sacrifice of kindness and love? Who is he that is responding to a distant sigh or a call of despair?

As we sit together in His company do we not see the significant changes that pass on His face and the subtle signs of His response to the need; what and where, He knows alone, together with those distant to us, but near to Him. Did He not ever so often let us know and feel that He knows all our feelings, all our thoughts,

all our actions? How often a nod or a gesture, a smile or a penetrating look will suddenly reveal that, in spite of our forgetfulness we are not alone, that no ripple can escape His knowing presence, ever One with us in our struggle, moods and victories. And who is the one most discreet, who leaves you so completely to yourself at your ease till you come to a point of real need of help in your struggle and suffering? Who, without being told will catch first at some insignificant incident or impulse and, as everyone will be drawn into this happening, it will be made to grow, bringing to light all that was concealed within them; in unexpectedness one will be easily taken unaware, spontaneously contributing to the crescendo of speeding climax, subtly brought about by the skill of the Knower of the hearts. You find your *ego* exposed to its nakedness, yet helped by Him, you feel released and aloof, His Love crowning it all, dispersing clouds and sadness.

How subtly it is brought about, with what skill He lets you know that He feels for you, noticing every thought

of kindness or discord, every difficulty in the struggle with yourself; just in the right moment He will either encourage and approve you or chastise, clearing the grasp within, strengthening your higher aspirations and will.

As He is leaving in the morning for the other *Ashram*, it is he who will see to the slightest details for our little needs of every day, inquire about the sick; attend to our meals and errands, which have to be transmitted to some one down in the village; His care will not forget even the least in the *Ashram*—our pet animals; drawn to Him they will wait for a loving pat or some food from His hands.

Every second the wheel of life will go on and on, turning out its big and small events and duties to be done. Equally patient and undisturbed He will minister to all life in need or rebirth acting as a *perfect being*, yet so understandingly human. He will do it all with unexcelled precision and alert thoughtfulness leaving nothing uncared for or unpre-viewed; and nobody will be excluded—servants, *mehtranies*, and the absent ones as well.

As He goes down to the Mad *Ashram*, what is He going to do? who is that man who makes them feel His own, whose sight is the unique hope and joy of their life

Again He does it all, every day over again; He washes them, He feeds them, He takes their latrines out into the fields; winning their hearts and spiritual response in greater light and joy! One by one they will be attended to, His sacred hands will give more than outer cleanliness and physical nourishment; His every touch and look will transmit a new impulse of life beyond the visible form! Day by day this gradually infiltrating life and love will spread its radiations and revive deep within not only the healing nature forces, but the very spark of the heart; this contact in the heart will bring them all the happiness and *spiritual* healing of the awakened spiritual glimpse in consciousness; it will make them altogether new, regenerated by new understanding given to them for permanent use and progressing growth. Resurrected by this influx of life, light and love they become prepared for *enlightenment*. Yet as He works, creates and moves about nothing is spoken in words, as He is silent, using His direct creative power within life itself and only on few occasions referring to His alphabet board, to convey the message in words. Steadily this perpetual spinner and weaver of life-tissue, sustains and raises the growth of real being within its outer appearance with

patience, superhuman patience. He is ceaselessly doing and undoing within and without, throwing in, throwing out as He purifies men from all impurities of bad thoughts and feelings, adding to their slight efforts towards overcoming selfishness.

As He attends to His meals, when eating, He seems to remain engaged in His invisible work also using food elements as an automatic yet creative medium for His work in gross substance; the drinking of water is equally an act of washing of some impurities of others away together with its immediate use as a drink. When His devotees send or bring along some gifts, as soon as they are opened, the baskets and boxes are emptied and everything is given away, distributed among those who need it most. The visitors would kneel in greatest elation in receiving the blissful opportunity of this contact of Love; children with gleaming eyes would seek the touch of His hand or embrace. Often people would bring especially selected useful apparel of fine wool or silk, happy to give Him comfort—a sign of their love. For a moment He will rejoice, making much of their thoughtfulness; yet seldom we see Him wear those gifts—someone else probably needed them. On the other hand, how often we have

seen Him accept or do something just not to disappoint the feelings of His devotees, as a mother would do with her little beloved ones. Usually He turns those occasions into subtle hints of real selflessness even in giving or accepting gifts, setting example and inspiration for pure unconditional giving. Love is what He wants more and more. The rest must go or is immaterial, as ultimately nothing counts, real Love remains sublime. Why would He refuse at times hundreds of thousands of rupees offered to Him and accept with joy the least and the last of another! Is it not to bring out in us the pure heart, the spontaneous act of Love? And He knows the remedy for each—what is good for one will not do for the other. It is always for the permanent good of their spiritual progress. What does the rest matter, even temporary pain and agony, He wants them strong in conscious surrender of their imperfect selves; it is the sign of greatest trust and love when He expects us to follow Him as He orders, to the highest pitch of our spiritual ascent. It is His Grace that takes the ripe opportunity, for the inner operation of hidden roots of the “I”. They know too well that even a shock well stood will lift one higher in balanced strength and calm; then the worst things that may

occur in life will find them well equipped with detachment and immunity amidst the turmoil. One really wins the test, when what one knows in thought, in word, in feeling and understanding becomes a fact in being and in life; such souls He will need for His spiritual work. For them His will becomes their will as their highest love response; they have found in their personal experience that whatever He does, His only aim is to help their highest spiritual Selves for the sake of the Truth.

Again in afternoon hour we see Him, with His perfect precision, going through His other daily works: correspondence, accounts, His own messages and plans. The materials for the *Meher Baba Journal* also go through his hands.

Only an objectively impersonal, completely selfless being like this man can have the unparalleled freedom to use all means and circumstances of life for the inward speeding of spiritual destiny of Man. Every time that the weak points in the character of His followers have yielded, helping to steady the non-reacting state of detachment, it showed what good it brings about and thus the True greatness of this man becomes ever more revealed. His objective aloofness and selflessness have proved its

Divine origin and purpose; His willing bearing of the cross of fellowmen makes one sure of the purity of His heart and mission. Only a spiritually free soul can be so divinely unperturbed. Even suffering will not affect His heart, for His love is super-human, as well as His knowledge and His power. How can any manifestations of human nature affect the one who asks nothing for Himself and gives all of Himself, the one who is completely unselfish and pure, the one who does the greatest sacrifice in a countenance not seen in men, who acts as one who knows the unfathomable secrets of life; as one who can see everything far beyond the visible scope of life.

Sorrow or laughter, beauty or ugliness, outward action or stillness, this or that in the dual play of life for Him contains no question, no surprise; everything has its place to fit the universal plan and will of life. His life is a masterpiece in being and acting all the roles of creation; He plays with men's joys and sorrows; yet [as] sacred He holds the keys to happiness and to the mystery of life. Great treasures are locked up in human heart and He knows best how to unlock them. The change in outer rhythm in game becomes an inner order of new stimulation changing the static moment into the joy of revival. We

see that He is concerned with all life as it is; His work is a perpetual life-stream of creativeness whatever He touches. . . . As one comes in closer touch with Him one can feel that He is an uninterrupted contact with the whole of creation, as well as with particular individuals in need.

Animals and pets could make a special chapter of the greatest interest and importance as He treats them with equal loving care. Are they not only one of life's specimens in evolution? All kinds of animals have shared the blessings of His touch: dogs, cats, snakes, cows, donkeys, horses, deers, monkeys and mangoose and so forth; often birds with wounded feet and broken wings will be picked up and brought to Him; or He will carefully put an ant into safety outside. All sorts of birds have been brought up in most tender way under His care; they would hover around room and eat from the hands. And then He would remark how fortunate is the animal or bird even if it should have to die under His eyes. It would be the greatest thing that could happen and what a rare opportunity! They are going to be promoted to a higher grade in evolution and some for special qualities or due to their response to love would be advanced even to the incarnation of a human being. He says: "There is no

death—it is all life."

He says that Jesus has spoken about things like "impressions" (*sanskaras*) and "incarnation", etc. Only a few places in the New Testament have escaped the censure and they still give proof of those points to those who want to accept them as they are. In life and death, that unique being helps Life in all its forms of transition and growth. How many times, unknown and invisible, He has stopped the hands of desperate sufferers ready to commit suicide and has turned their whole outlook of life by giving them the light of true understanding.

And who was that "voice in the heart" which called the reckless unbeliever to follow Truth or to once more make a good effort to obey this "voice"? He knows the hearts of men exactly as they are; what does it matter if they call themselves unbelievers, agnostics or even atheists; what does it matter what labels and names are given, to the ideals they are seeking, to the Joy they are longing to experience?

His Love without words and teachings will light the heart anew. One who sees His eyes and knows His smile has felt how irresistible it is; how it opens the heart spontaneously flooding it with joy that indeed passeth understanding. He is

evidently one with all life. This we have also observed, as He would cleanse the atmosphere from undesirable astral presences, from those invisible to us "intruders" who hang around as hungry vultures or as satellites attached to their beloveds. The torment of those mental states becomes immediately released and cleared away, as He orders and makes them depart.

He said once: "You see me suffering for this world as I work with you and all, but how much more I have to stand as I am pricked and knocked on all sides by hordes of beings on the subtle plane, which you cannot see."

He helps all those affected by the shadows of the departed who are feeding their desires on the weaknesses of this world and drive their victims to despair. In this domain there is no other source of competence and power, but a *Perfect Master who controls all planes* beyond the physical about which men are hardly rightly informed.

We also have often seen the signs of His work, as He was controlling the nature elements and forces. All of a sudden He would begin to speak about the rain, that it is too close, that clouds are gathering, that it will rain or may not rain; all along He would bring about just the desired result, for important reasons of His own. And we see

in the assigned time a storm will bring an outburst of waters or a steady rainy day, or on the contrary, threatening clouds will be cleared up. In a very hot day He would order the wind to come and cool the heat down. But it is a trifle of passing value; He does not like others to talk, even to notice much those things; He has His one purpose to serve, it is for the spiritual upbringing of the world.

How much in the world people are concerned with their health, pulling the spiritual teachings down to the physical plane and material comfort. Yet we know that great Masters and Christ Himself have only used their power for certain occasions in view of the *spiritual end* of their work. How often the very suffering of pain, serious sickness and a prolonged confinement in bed can become the means of highest opportunity for spiritual longing, for *real* recuperation *in spirit* and complete change of their whole being. Those real Teachers will utilize every opportunity, sickness included to promote the world spiritually; they are not bound by ignorant interests and selfish concerns of the physical plane; the true Masters are aloof from standardised attitudes of the world and the outlooks of so-called "schools" which often unconsciously cater to the human *ego* and its

limited understanding. The fact is that *He can what no man can*; He knows as *no one knows* and *He serves humanity moved by Divine Love alone*.

He may postpone death if it serves the Realization of the Higher Self; those cases and people are well known in His circle. At another time, for spiritual reasons He will prolong sickness of someone most impatient for recovery and finally He will bring out the patient, physically and *spiritually* regenerated, as no medium for perfect health itself could ever do. Their love and absolute trust in Him endure all in surrenderance and obedient patience and make them staunch and radiantly happy.

At times those around Him see Him lying down completely covered, head and feet, with a blanket; then all are still in devotional respect to His work—one feels He is doing especially important, deeper work, functioning into the mental and subtle consciousness of those whom He is contacting. "As you concentrate on me as I work universally, you share in the benefit of my work" He says. We feel the shadows of our mind removed, purified, serene in greater harmony with our higher Selves with our growing love to this unique Friend of all living beings. He does it all silently, supremely

discreet in His greatness, but sure, unfailing far even the suffering, which He takes upon Himself, does not affect His happiness and freedom.

As He retires at night no one crosses the wall of our Ashram. He goes into His tiny one-room dwelling to "rest in work", ever to work unfathomably, when all the world with all its animate and inanimate creatures sink in the slumber of the dark. At times as the veil gets thinner and when He promotes the experience of that kind, we would see Him on a subtle plane and inwardly go through the process of His work within our inner selves in subtle function; we feel its spiritual uplift and deep purification which strengthen the higher Self and prepare the heart for selfless love. His work may act like a sudden storm or it may make its way gradually, step by step, within the law of cause and effect of all life's developments.

What does it matter if some cannot see or understand? He knows it all: the why and when, and where and how. His Love and Authority welcome all conditions, as it is, even opposition, which He needs for His work as a dynamic element in life. The impartial universal scope of His creativeness is of Divine nature though He is human in His outer form.

(To be continued)

*Miraculous Experiences of Baba's Devotees**

BY DR. ABDUL GHANI MUNSIFF

HAZRAT MEHER BABA says, "Miracles, whether performed by Perfect Masters or by *yogis*, are mere illusions in comparison with the everlasting Truth, and are not more real than the shadows of this world.

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

In the light of the above explanation of the Master, the miraculous experiences of his devotees recounted herein, need neither be exaggerated in colour nor belittled in importance. If anything these experiences clearly go to prove the reciprocity mental and spritual that exists between the Master and his devotees. Hazrat Meher Baba has clarified the situation still further by saying,

"God has to be known through Love and not through the intellectual search after miracles. That is the reason why, for those who are closest and dearest to me I do not perform miracles. I would have rather no following than use miracles for convincing others of my Divinity. It is true that while loving me people often do have spiritual experiences which were hitherto unknown to them; and these experiences help them in the further opening of their hearts."

For the benefit of those who may be waiting to open their hearts in faith and love towards the Master, an attempt is made to record the miraculous experiences of his devotees in the following :—

Dr. A. G. happened to be with Hazrat Meher Baba and a few others in a train journey from Poona to Bombay in the year 1921. Although it was monsoon, the day of the journey was as clear as it could possibly be in the rainy season.

*N.B.—Hazrat Baba's devotees throughout the world are requested to send in their most unique and outstanding experiences, personal or otherwise for publication under this caption.—*The Editor*.

After boarding the train at Poona Hazrat Baba casually remarked, "I do not think we will have a very happy journey. Our train perhaps will have to return from Neral station before reaching its destination." This remark of Baba went altogether unnoticed until we actually touched the Neral station about 50 miles from Bombay.

Looking out of the carriage window an unusual activity was noticeable on the railway platform and the train also seemed to be more than necessarily delayed. On making enquiries it was ascertained that only a few miles ahead between the stations, Badlapur and Ambarnath, the railway track was damaged due to monsoon floods. Not only we were up against some hours delay but to the surprise of everyone the train was ordered to be backed to Poona and thence *via* Dhond and Manmad to Bombay.

It was when we were actually on our way back to Poona that the above casual remark of Hazrat Meher Baba was brought home to us and in spite of his proposal to continue the journey even from the wrong end, we refused to support the idea and finally we all found ourselves after an eight hours journey just at the place from where we had started.

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One of the earlier disciples of Baba, Mr. A. A., had a regular mania for racing. In spite of Baba's displeasure in the matter he simply could not wean himself away from the race-course much to his economic distress. One day Baba told him that he would never make easy money that way and the turf was not meant for him, as he was connected with him. To convince him on the point Baba asked him just for once to try all his racing knowledge and skill to pick out the winners in one card and he promised him a little amount to back his certainties of the day. He told him point blank that if in spite of his best working in the matter if the horses refused to turn up he was required to give up horse-racing for ever.

Mr. A. A. accepted Baba's challenge and worked hard to secure as many winners as possible to vindicate his reputation as an expert punter. True to Baba's words all the horses, the probable winners that he had backed, were no where in the picture and he had to admit defeat.

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Dr. A. G. one day talked to Meher Baba about the idea of importing some drugs from America with a view to expanding his business in Bombay. Baba liked the idea very

much and evincing great interest in the proposition he asked him to allow the order for medicines to pass through his hands, as he wanted to address the envelope in his own handwriting. Just because the cover was addressed by Baba Dr. A. G. began pestering him over the question that the goods from America were unduly delayed and there was no intimation from any party as to when the goods would arrive in spite of a delay of more than six months. When Dr. A. G. one day drew Baba's attention to this situation in a more than unusually pointed manner, Baba remarked that the goods would arrive on the very day he sets his foot in Bombay which he intended doing in the near future.

After a few days, Baba planned to go to Bombay and Dr. A. G. also accompanied him. When the latter went to his dispensary he was surprised to find a letter of intimation from the Bank agents to clear the goods which had arrived that day. On learning of this Baba simply smiled without owning that he had anything to do with the matter.

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Mr. A. H. J. found himself involved in litigation against his elder brother who was a great figure in Government and business circles. Hazrat Baba was

staying in a *Jhopri* (hut) off Ferguson College road, Poona, at the time (1922). A. H. J. happened to approach Baba. and explained to him his plight. He explained that he had a legal claim in the assets of his deceased father but it was a very difficult task for him to come out successful through different stages of legal proceedings against his influential and well-established brother.

Hearing the story, Baba promised him success and incidentally remarked that he would get only Rs. 30,000 from out of his father's property and this amount he would not receive from his brother.

This interesting litigation passed through the different lower courts ultimately reaching the High Court in the course of almost ten years. Mr. A. H. J. succeeded in the High Court and just got Rs. 30,000 as his share and surprisingly enough the settlement was arrived at with the heirs of the brother who had died prior to the end of this long-drawn litigation. Thus Baba's prophecy of a successful termination of his troubles came out true in all details and Mr. A. H. J. celebrated this happy result by giving a huge and expensive ovation to Hazrat Baba on the occasion of his (Baba's) birthday at Nasik in the year 1931.

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While staying at the *Jhopri* (hut) near Ferguson College, Poona, Hazrat Baba was approached by an exiled Nawab from Poona. The latter explained to Baba as to how he was the rightful claimant to a *gadi* (seat) in a nearby state and how a usurper had succeeded in ousting him. He requested Baba's spiritual intercession on his behalf to remedy the wrong done to him.

Baba promised him a satisfactory adjustment of his affairs provided he accepted a proposition which Baba laid before him on behalf of a devotee of his. The Nawab promised to do the needful but found it difficult to believe how the situation could be righted, as the living occupant of the *gadi* was backed by the Government. Baba asked him to wait and see. In a few days the Nawab was surprised to hear the astounding news of the sudden death of the young occupant of the *gadi* and he very anxiously conveyed the news to Baba. Further developments ceased as the Nawab backed out of the promise given to Baba in a moment of despair.

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In the year 1923 Hazrat Baba and his party left Bombay on foot via Bombay-Agra road to Sakori in Ahmednagar District, a distance of about 250 miles. While approaching

Bhiwandi, a place about 50 miles from Bombay, Baba and party were received by a Mohomedan engineer Mr. N. A. The latter gave a very interesting account of how he was there to receive them and the arrangements which he had got ready for the party's refreshments in the local dak bungalow. Mr. N. A. related to Baba his overnight dream as to how he saw a party of men headed by a saintly personality trudging along on foot towards Bhiwandi on the Bombay-Agra road. The leader of the party had a dazzling hallow of silvery light round his figure and the other members of the party were in *kafni* (long apron) giving a gold hue to their bodies. Expecting to meet the party of his dream he was there to see them and the most pleasing surprise of it all was that the party turned out to be that of Hazrat Meher Baba and his disciples.

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Once while at Nasik, Hazrat Meher Baba ordered a member of the *mandali* Mr. A. to go in his car to the railway station and having finished the work he was enjoined to return to the bungalow direct. Mr. A. having finished the work much quicker than the time limit given to him, went out of his way to see a party hoping to reach the bungalow in time.

As it happened Mr. A. accidentally overran a small girl playing in the streets and unhappily the accident proved fatal.

When Baba was informed of the accident, he rebuked Mr. A. for going out of the way against his explicit orders and the accident, he said, was nothing but the result of taking his words very lightly. This incident was a great lesson for the devotees to follow Hazrat Baba's orders to the letter.

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Once Baba and his party were travelling in a motor bus from Bombay to Poona and Mr. R. K. was driving the bus that day. When the bus was negotiating the tortuous and steep climb in the Western *Ghats* near Khandala, Mr. R. K. all of a sudden discovered that the brakes were not functioning. The bus began to roll back slowly and Mr. R. K. was nonplussed as to how to control the bus which was slowly but surely heading towards a deep ravine. The *mandali* taking in the situation got panic-stricken and one after another began jumping out of the bus for safety. Mr. R. K.'s actions were paralysed for the time-being and he couldn't even think of saving himself. During all this panicky situation Baba kept seated in the bus and refused to move even

when a member of the party tried to help him out bodily.

Everybody thought the worst was going to happen as the bus was dangerously approaching the brink of the ravine. Just at this crucial moment Baba was seen to lean heavily on one side of the bus and instantly to the surprise and relief of everyone, the bus came to a standstill only a few inches away from the yawning chasm beneath.

∴

In the year 1922 Baba and party were at Ajmer. While there Baba asked the *mandali* to visit Pushkarraj, an important place of pilgrimage with the Hindus, situated ten miles to the north-west of Ajmer. As Baba was suffering from dysentery at the time, the party did not like the idea of leaving him alone. Meher Baba studying the hesitance on the part of the *mandali* remarked, "If I am let alone I shall recover completely by to-day evening. Since you want me to accompany you I do not like to disappoint you. But mark my words, the present illness of mine will be prolonged by 15 days." Baba accompanied the party to Pushkarraj and his words came out strikingly true. He recovered in Bombay exactly after 15 days from the date.

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Messrs. R. and A. G. found themselves in partnership in a rice-mill business in the year 1925 and Hazrat Baba had blessed the enterprise by actually selecting the site for building at Talegon, Poona District. Everything went well and the partnership almost recovered their initial outlay in business in one year. Feeling extra-circumspect the partners approached Baba for advice and brought to notice the possible danger of inviting competition as the business was very lucrative. Baba advised the wiseacres to open another mill in the same locality which would most likely keep away a new competitor.

Although agreeing to the above suggestion and the safety involved therein, the partners' line of activity was a little bit side-tracked by the news of a new and colossal constructional project in the Western *Ghats* near Khandala on the G.I.P. Railway. This change of plan was divulged to Baba who heartily supported it. As a result the Khandala mill business came into existence and it proved a very costly experience to the partners that Baba's original instructions and plans should, under no circumstances, be modified or changed. On being reminded of the fact, as to why he supported the new idea, Baba asked Dr. A. G. to recite the

couplet of Hafiz:

"The teaching by enlightened
ones is only a hint, be sure
Having given the hint, I forget;
I repeat it no more."

∴

A similar instance in the matter of not adhering to Hazrat Baba's original advice and pestering him into acquiescence in the object uppermost in one's heart, happened in the case of a Baba's devotee, Mr. Chhagan. The latter was explicitly ordered by Baba not to go in for motor driving, but by unceasingly importuning him, he was allowed to drive. One day Mr. Chhagan was driving a bus and losing control of his bearings, knocked off about half a dozen coolies working on the road. This incident reminded him of Baba's original advice and he gave up driving for ever.

∴

Mr. R. K. was one day driving a bus full of passengers towards Ahmednagar. They were monsoon days and the river that they had to cross was in the opinion of Mr. R. K. fordable. So he decided to negotiate it by driving through knee-deep waters. When he was in the middle of the stream he found the current was much more strong than he had anticipated and to his dismay he even discovered the water level rising.

The bus came to a stand-still and suspecting some trouble with the engine, he got down in water to tinker with it. Mr. R. K. however lost his foot-hold in water and had it not been for a firm grip on the side of the bus to which he tenaciously hung on, he would have been carried off by the ever-increasing current of the river.

In the meanwhile, simultaneously with the dangerous plight of Mr. R. K. and his bus full of passengers stuck in the river, Baba was creating a good deal of a fuss at Meherabad. He began instituting inquiries as to where Mr. R. K. was. On being informed that he was out driving a passenger bus he showed displeasure at his doing things which he was not expected to do. Baba was observed to look at the skies heavily laden with monsoon clouds and said, "It has been raining heavily; it is likely R. K. will be drowned."

With the help of a few villagers the bus and Mr. R. K. were landed safely on the other side of the bank and when comparing the time of the mishap to Mr. R. K. and his bus to Baba's sudden anxiety for him at Meherabad, it was found that the two moments exactly synchronised.

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Once while Hazrat Baba had his seat inside the wooden cabin

underneath the margosa tree by the roadside at Meherabad, quite a good number of agriculturists from the surrounding famine-stricken area approached Baba and requested him to pray for rains. Baba pointed to his *dhuni* (a hole in the ground for burning fuel and incense) in front of him a few yards away and told the villagers to ignite it again as it was burnt out and cold due to want of fuel. The villagers gathered some twigs of trees and leaves and ignited the *dhuni* as instructed. No sooner it was fairly lit, clouds began to gather and very soon afterwards the whole countryside was drenched with torrential rains for days together. Fearing that Baba's intercession for rains had gone to the other extreme, to the point of washing away and damaging the crops already in the fields, the villagers requested him that they had had enough of rains, which should now cease. In due course the rain subsided to the relief of everyone concerned.

∴

Dr. A. G. as a result of domestic worries and financial difficulties, one day felt very much distressed so much so that he almost decided to put an end to his own existence. That night having a very exciting time with his friends in hotel till late in the night,

he instead of returning home, went to one of the Tata lakes nearby. He walked on the water dam at about 2 a.m. and recalled the whole hier-archy of saints in a very uncharitable frame of mind including Baba prior to taking the final step.

In this frame of mind the cool breeze of the night sent him to sleep from which he awoke at six in the morning. That very day Dr. A. G. had the surprise of his life in seeing Meher Baba at Lonavala evidently come to fetch him. Meher Baba told Dr. A. G. that he knew his plight and heard his yester night's call in response to which he was there that day.

∴

Hazrat Baba and his *mandali* (a few of them) were at Rahuri in the year 1937. The Marwadi who was the proprietor of the premises occupied by Baba and *mandali*, was, as per Baba's instructions, informed as to the sorry state of some of his bullocks working on the well. The Marwadi came there and promised to remedy the state of affairs by utilizing on the job a fresh pair of bullocks.

This promise, however, was never seriously meant to be kept by the Marwadi and when reminded of it, kept on procrastinating the same on some excuse or the other. After two months Baba again saw the same pair of bullocks working,

with pus and blood trickling down the fore-legs and the rope round their necks had almost eaten its way into the flesh. Thereupon Baba once again sent for the Marwadi who refused to come saying, "I simply cannot spend two hundred rupees just to satisfy your humanitarian instinct. I shall do the needful at my own convenience." Baba had to approach the unscrupulous Marwadi in a different way altogether. He offered to purchase his lands for a fat sum and finding him not amenable even to this proposition, he threatened to leave his premises within a week.

This threat was ignored by the Marwadi who never imagined that any sane man could possibly forego his claim for occupation only after six months, having as a matter of fact, paid for three years in advance. The unfortunate Marwadi never could properly understand Baba who, true to his words, ordered the removal of the Rahuri camp within a week. The whole town regretted very much Baba's departure from Rahuri and even the officials of the place offered to bring pressure on the Marwadi to accede to Hazrat Baba's reasonable but firm demand. Baba advised them not to interfere and give the unfortunate man undue importance.

Only a week afterwards news reached Meherabad that the

Marwadi while fording the Rahuri river on horse back, was carried off by the floods and drowned. This tragedy was the talk of the town for some days and almost everyone connected this incident to Baba's displeasure in the matter.

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The following experience of a devotee, Mr. M. R. D. from Rahuri, Ahmednagar District, in his own words will speak for itself:-

“Dear Baba, once more I experienced that there is an unknown hand that's guiding through my difficulties. And certainly the hand is none else's but yours. On the evening of the 14th of July 1939 at about 6 O'clock we nearly ten of us had been to take a walk by the side of the flooded river All of a sudden I caught a fancy for swimming I was alone in the flood. I started quite a nice swimming in the beginning but after some ten minutes found myself in the strongest currents I ever met. I fought with it with all

my strength bravely for fifteen minutes more. Then I began losing confidence and I helplessly left myself to the current. I knew I was facing death and all of a sudden I remembered you. . . . A few moments more and I was lost. Just then to my surprise all of a sudden I was as if pushed by some unknown force under water and I found myself thrown aside by the current in some calm waters on the bank. My friends when they found that I was carried away by the floods, raised a hue and cry, and some fishermen had already jumped in the floods for my rescue, but before they reached me, I found myself standing in water just neck-deep. . . . Dear Baba, I am quite sure it was your hand that pushed me out of the flood on safe land because I remembered you. . . . That was the same spot where the Marwadi owner of our Rahuri Ashram was lost in the flood, in the twinkling of an eye. Accidentally it was the same date and time, 14th July evening and on the same spot.”

(To be continued)

THE SAYING OF SHRI MEHER BABA

Although the gross sphere is the outcome of the subtle sphere and is dependent upon it, the subtle sphere is completely independent of the gross or physical world.

Meher Baba's discourse on Suffering

IN response to the question by one of the group: 'Why do we suffer?' Baba replied, 'Why should we be born! to take birth means to suffer.'

When suffering leads to real eternal happiness we should not attach importance to this suffering. It is to eliminate suffering that suffering has to come. This suffering is unnecessary and self-inflicted, for ninety-nine per cent. of the world's suffering is self-inflicted and then they ask, 'Why must we suffer?' Great suffering means great liberation.

What is ignorance if not suffering? War is no special suffering, do not people suffer all the time? It is the suffering due to ignorance that has to become less by war—which is one collective mass suffering. It is universal suffering which leads to war. People suffer because they are not satisfied, they want more and more. Ignorance gives rise to greed and vanity. If you want nothing, would you then suffer? But you do want. If you did not want anything, you would not suffer even in the jaws of a lion. Even without war everyone suffers physically.

Mental suffering is worse than physical suffering. What the

people of the world with limited vision think of suffering is only physical. They draw pictures of a bomb-stricken person, nose off, leg off, etc. Sometimes physical suffering tends to ease mental suffering. The world's idea of suffering and of happiness is entirely limited. Happiness, you have no idea of—that *real* happiness is worth all the mental and physical suffering of the universe. Then all suffering becomes as if it were not. It was due to ignorance. Ignorance makes you jump at the sight of a cockroach—real happiness does not make you feel the teeth of a tiger in your body.

Even those who are not God-realized and have not knowledge, they too, can control their minds to such an extent that nothing makes them feel pain and suffering—even being buried. One *Yogi*, who had not even the smell of knowledge, through *Yoga* had himself thrown into a tub of boiling oil and not only did he not feel the pain but he was not even burnt a little. This is not the spirit's control over matter, it is even lower—it is breath control. When I talk of knowledge, it is not ordinary knowledge, it is experience of Godhood. Knowledge of God means becoming

God—then all else is zero. When the Master comes down from Godhood to normal, the Master brings down God. He is not aloof from God for one second but he has to be on the level of all, so He eats, drinks, suffers; all this does not affect him personally but universally.

Baba was asked by one of the group, 'Did Christ suffer physically on the cross?' Baba's reply was, 'If not—why the body? What need for Jesus if He did not suffer? Christ suffered or what would be the meaning of His taking body? Through His universal mind, which the knowledge of Godhood continually gives, He experiences that all is nothing and is sustained by the Godhood's bliss. He suffers but is not affected by the suffering.'

Knowledge means perfect *Union with God*. The Master's suffering is universal suffering, but this universal suffering has no effect on the Master's Godhood.

How is it then explained when you have become God-realized? No more body, mind, ego, no more universe, only you as God experiencing bliss. You then experience knowledge too, power too, but you do not use power. You are one with this power, this knowledge, this bliss. When you come down for the world,

you take universal mind. Now, as God, you see all souls as your own; you see yourself in everything and your universal mind has all minds in one. What every mind suffers comes to your mind. Your mind suffers the suffering of all minds and experiences the happiness of all minds; but as ignorance is in all minds, the suffering is infinitely more than the happiness of these minds. So you suffer infinitely but your Soul, which is fully conscious and enjoys God's bliss continually which is also infinite, is not affected by this suffering.

At present, you as Soul, are unconscious of God and God's bliss. Your mind now suffers or is happy according to your impressions. Soul, as it were, is not affected because through ignorance your soul is identified with your mind, so after knowledge your soul is consciously experiencing God's bliss. Your mind then experiences suffering or happiness but Soul is not affected. You are Soul. When your mission is complete the universal mind goes. Universal suffering goes; then soul enjoys God's bliss. By knowing you must know and experience.

This war is necessary—necessary suffering, but most of the suffering is unnecessary and self-inflicted.

We, that are in Love!

BY JAL R. IRANI, B.A.

'I LOVE YOU!' Ah, how romantic, how thrilling and O! how delicious. This is how love seems in its first glorious bloom; be it in youth or be it in age. The first kiss of love, O! Such ecstasy, while lovers shut their eyes in subdued hush and the rest is sheer oblivion. Love is all that matters, love that seems so selfless and so pure and passionless, but only for a fleeting second. Slowly the eyes open, and the lovers are suddenly aware of their very existence, their material surroundings, their physical contours They are at once conscious of the will to possess, to possess each other. She is mine and he is mine; they cannot think otherwise. If love is to be love, and if each is to make the other happy, then they must belong to each other. This happens and we think that we are in love.

Such is the worldly conception of Love from Pole to Pole, from East to West, in Park Avenues and in slums, on the silver-screen and in books. It's love, love and love, backed by Mr. Jealousy who is happily married to Miss Possession. One and all think that

it is virtue to love, little knowing that it is vice in the form of self-satisfaction. A deluding delusion for kings and beggars, gangsters and merry-makers.

But the true conception of love is Love. Love that is out to love and asks not for love in return. Love that is selfless and knows no lust. Love that loves for the sake of loving. . . . To-day and beyond. Even Dr. Johnson falls short when he says, 'That which is to be loved longest, must be loved with reason rather than with passion.' True love is eternal and cares not for time or reason. Man's reasoning runs parallel to all that is material, although he is often heard to say 'God is Love.' But then he knows not what he says.

To-day a man loves a woman sincerely, and is out to make her happy, both mentally and physically. But does he go on loving her if after sometime he finds her attracted to some other man? He is in torments, because Mr. Jealousy, and Miss Possession are flinging dishes at each other. He is out to shoot both, her and the other man. And he thinks he loves

her. . . . Or shall we say he loved her once, just as the judges of the divorce-courts would pronounce the verdict. The same man might divorce such a woman out of selfish chivalry. . . . And this is where his Eternal love ends. He cannot love a woman that once belonged to him, now belongs to somebody else.

A true lover would willingly give up such a woman to another man and still go on loving her. After all he was out to give her everything and does it matter if she wants only another man?

Again there are men who give up their lady-love to another, quite willingly, but after this noble part they seek for self-destruction. They think they have lost because they could not retain their woman's love for themselves. Love is sheer cowardice in this form, and is much worse than love that gives up unwillingly and loves no more.

That God is Love and Love is God only when the lover does not feel the pang of separation from his beloved one When the lover has no thought of ever possessing her physically. He does not care whether she loves him or not. He loves her because she is the personification of love itself, and he loves Love. He sees her here, he sees her there

and he sees her everywhere. He sees her eyes in every sparkling stars, her face in a rose- bud, her rippling smile in a babbling brook, her voice in a warbling bird. He sees her in spring and he sees her in storm, until he sees himself in her, and himself becomes God. He is God and he sees her through God as God.

Such was the love of Majnun for Leila. He did not love Leila because she was black and beautiful, but because he wanted to love her, for in her he found his own true love. The world called him *mad* as he went about in tattered clothes, and calling out for Leila in jungles and places that seemed so strange. He saw Leila in trees that bloomed in Spring and he saw Leila in trees that went up in leaping flames. In every woman, both ugly and beautiful, he saw Leila. She, was everywhere. The whole creation changed itself into Leila. At last he saw himself in Leila, and Leila seemed like God as he stood in her. So his love for Leila turned into Love for God and he himself became one with God.

To-day we have puppy-dog love of very young men and women, a modern Romeo in love with a night-club siren, a modern Joan of Arc in love with a Broadway Gigolo, and finally we have a pair of perfect lovers. All in love! Why?

Because all are curious to feel the throbbing pulse, and surging emotion of love without caring to know the real and significant meaning of true love. Of love which is so sublime and serene and free from lusty emotions. Somebody said that curiosity killed a cat. He ought to have said that curiosity killed love and is killing love.

All over the world, and especially in the West, men fall in love and marry because they are tired. And women . . . because they are so fidgety about everything. The worldly conception of love with women in the West has either become most artificially glamorous or most damnably stupid. In the former case we have stars of the screen

parading their physical beauty under the guise of false glamour and false airs These stars who play the part of true love on the screen do not live up to it in their private lives. It does seem a bit outlandish, doesn't it?

And in the latter case we have women going silly all for the love of a mere gold-fish. They go raving about the whole house, heart in pieces, just because the gold-fish did not open its mouth when our grand duchess wished it a good-morning.

It's time we had some other word for 'Love' and save it from still further degradations.

In the glove of lust rests our

hand of Love,

*Discard the glove if God is to
be Love ! ! !*

THE SAYING OF SHRI MEHER BABA

Illusion is the basis of the juggler's tricks. Through *Maya*, the world, which is no more substantial than a mirage, appears to be real. Children admire the juggler and think that his tricks are realities, but adults know that he is a trickster and that his tricks are illusions. Ignorant men regard the world as the ultimate reality, but *gnyanis*¹ know that it is only illusion.

¹ Sages, possessors of Spiritual knowledge

Lectures Delivered in Mysore and Bangalore

By EASTERN AND WESTERN DISCIPLES OF MEHER BABA

INTRODUCTORY SPEECH IN MYSORE

ON being called by the Chairman, Mr. A. Subramania Iyer, B.A., Retired Excise Commissioner in Mysore State, to introduce the illustrious speakers of the day, Acharya M. Chakrawarthi, M.A. (Hons.), of Mallur, an exponent and lecturer in Vedanta philosophy, addressed the gathering as follows:

The great and signal honour of introducing the distinguished lecturers of this evening has been given to me and I hope I shall discharge this duty befitting the occasion. Incidentally, I have to speak to this august assembly about the great *Guru* (Master) Shri Meher Baba, one of the foremost Saints of modern India and the silent spiritual luminary shedding the greatest Divine lustre all the world over in spite of the modern materialistic tendencies and proensities characterising most of the civilized life to-day. Shri Meher Baba has spiritually blended the best of the East and the best of the West in his own august personality. He

has been observing silence for the last thirteen years, which is in itself a standing commentary on his hallowed life and sacred teachings.

He was given his first spiritual experience of the Superconscious State by Hazrat *Babajan* of Poona and was later brought down to normal consciousness by his second Master, Shri *Upasani Maharaj* of Sakori, Ahmednagar District, Deccan, which has produced a succession of *siddha-purushas* (Perfect Masters) in modern times. Shri Meher Baba has almost eclipsed his great *Gurus* in his spiritual ascent. The genial personality, the lustrous face and the ever-charming smile and the silent but the most dynamic expression and gestures add really a divine hallow to his presence and whoever is fortunate to get his gracious interview cannot but carry a life-long memory of the great Teacher. Indeed, Shri Meher Baba crowns the list of all modern saints. His will is so strong and his love is so contagious that once we see him we

are drawn to him, perhaps for ever. Through the kind offices of an intimate friend and *Gita* student of mine, it was given me to know Shri Meher Baba more intimately and I am eagerly looking for the moment when the spiritual uplift of humanity will be a solid fact under the ægis of Shri Meher Baba. When the world is darkest and mankind is eagerly expecting a Saviour from the terrible drift that is seen everywhere, it has perhaps pleased God the Almighty to send to our model state of Mysore, Shri Meher Baba who now works from Mysore for the spiritual uplift of humanity. All glory to His Highness the Maharaja of Mysore, our modern *Janaka* (the God-realized king and father of *Sita*) and his trusted Dewan Amin-ul-Mulk Sir Mirza M. Ismail, who have sponsored this great Cause of humanity and have crowned all their progressive measures in economic, social and national uplift in their State with a great attachment and interest to this spiritual enterprise of Shri Meher Baba and are eagerly looking for the day when the greatest *savants* of the world shall discuss the Essentials of a Universal Religion here in Mysore State at the Meher Baba Universal Spiritual Centre at Byramangala, near Bidadi.

I shall now pass on to the

speakers of the evening. First I will speak about *Princess Norina Matchabelli*. To revive spiritual pantomimes of performing religious spectacles at Christmas times, the greatest European theatrical producer, Prof. Max Reinhardt created the world-famous play "The Miracle", and after going in search throughout Europe for a "Madona" who was not a professional actress, when he saw the young princess, he chose her for her imminent spiritual qualities and for her Italian type to personify the Mother of Christ.

During these performances which she played over a thousand times in Europe and America, she actually had her first spiritual initiation through experience which gave to the performance the unique quality for which she became world renowned.

Through her unusual creative and artistic talents, she inspired many artists and several stars of the stage and screen have passed under her training.

She had taken part in various public and civic activities. She lived an active international life as the wife of a Diplomat, and the most unusual task for a woman's career was when she in her later years became the active president of a great industrial concern founded by her late husband in New York.

Before she met Shri Meher Baba, although immersed in wordly life, deep down within, she remained the earnest seeker of truth and approached the greatest teachers of our time for spiritual enlightenment. Only after coming in contact with Shri Meher Baba, her life took a definite turn which made her forsake the wordly life to be free to follow him. The decisive spiritual transformation was brought about by the Master who became the supremest experience of her life which she wishes all true aspirants to share with her and to realise. To-day she lives as his disciple at his command wherever he is.

Introducing *Countess Nadine Tolstoy*, he said: Countess Tolstoy had university education, and she has been particularly interested in spiritual philosophy of the East which led her to contact Eastern Yogis in the West and she actually practised different *yoga* methods which naturally created in her an extreme need and desire to come in contact with a Perfect Master, the importance of which all spiritual aspirants can very well realise. This unique experience came to her through her contact with Meher Baba in whom she recognized the true guide and found her life's most cherished desire for spiritual enlightenment fulfilled. Through personal experience she is

convinced that Meher Baba is the Perfect Master, in whose guidance she has been ever since she first came in his contact in America in 1931. She has also been to the Master's Spiritual Retreat at Nasik in 1936 and has ever since been with him.

During her stay and personal training under Shri Meher Baba at his Meherabad Ashram near Ahmednagar, she was in charge of a free hospital for the poor which offered her most natural conditions of a school for training into loving and selfless services to humanity.

Her late husband—Count Ilya Tolstoy—was the son of the great Russian philosopher *Count Leo Tolstoy*. When he first met Shri Meher Baba in America, he said "it is for the first time in my life that I met a man who has divine love". This contact and experience led to his great spiritual unfoldment and transformation before his death through the personal grace of Shri Meher Baba.

She has been in America for about twenty years where she first met Shri Meher Baba. She is a great lover of India and her spiritual lore, and feels in great affinity with spiritual India.

Speaking about *Dr. C. D. Deshmukh*, M.A., Ph.D. (London), Mr. Chakrawarthy said that Dr. Deshmukh is a Professor in

philosophy in Nagpur University and his thesis on "The Problem of Individuality" got him his doctorate from the University of London. He has owned Shri Meher Baba as his great *Gurudev* (Master) and is convinced that Shri Meher Baba is the Perfect Master of the age. He is sure that a new chapter in world's history on a spiritual basis will be ushered in as soon as Shri Meher Baba, breaks his silence and blesses mankind with his message.

Concluding his speech, he remarked that it was for the gathering now to listen, to judge and assimilate the great truths that these illustrious lecturers speak about to-night and get blessed by coming in contact with such practical experiences as theirs.

SYNOPSIS OF LECTURES

Dr. C. D. Deshmukh, M.A., Ph.D. (London), lecturer in Philosophy at the Nagpur University, said: "We are passing through an unparalleled spiritual crisis. Materialism is rampant and the transitory 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 to-day.

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.

Science has its own place in life. It has given us 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" in 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? There can be no sure guidance for humanity except through the Truth contacted and through great religious experience which is first-hand and which is free from all the inessentials of rituals or dogmas. If to-day this light is to come, it has to come from Masters of Wisdom.

In Sadguru Shri Meher Baba we have got a Master who speaks with the authority of one who knows the ultimate

goal of life from personal experience. He appeals to something far deeper than the intellect. It is not by mere talk of love, but by the release of actual love that a real brotherhood of humanity can be established. This needs such an awakening as can be effected only by a Perfect Master and Shri Meher Baba can awaken us by his divine love and understanding."

Dr. Deshmukh also remarked that it was very curious that those who were spiritually minded somehow came together and instanced how Countess Nadine Tolstoy and Princess Norina Matchabelli became followers of the great Guru and are inmates of his Ashram first at Nasik, then at Meherabad, Ahmednagar, and now with him in Bangalore. He concluded that humanity would get light not from pompous lectures and messages, etc., but from the spiritual experiences of Shri Meher Baba, who has himself been observing silence for the last thirteen years, and who does not believe in such spectacular things.

Countess Nadine Tolstoy, who followed, addressed the audiences and declared that the practice of certain Yogic methods eventually led her to Shri Meher Baba, and in him she found the Yoga of Truth, Faith and Oneness and God. His perfect guidance has

awakened in her 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 to-day we want a Ram, a Krishna, a Buddha, a Zoroaster, a Mohammed, 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 distrust 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 began by quoting the Master's own motto which best explains the true nature of his working: "I have come not to teach but to awaken". By the divine love that flows continuously through him he transforms the consciousness of the

individuals who come to him for liberation that they may know through experience what the philosophers of all times have tried theoretically to teach. Only the Perfect Master who is veritable incarnation of love divine, can awaken in the individual the fire of love that consumes in its flames the lesser desire of mind, body and world all of which must be relinquished before we can attain Perfection.

Shri Meher Baba says: "The highest human love is not the highest Absolute Love. The divine love is the highest aspect of the all-pervading love. One who gets love gets God. The divine love is beyond reason and intellect. Nobody can create this highest aspect of love in himself. The divine love is given and not created. It is a grace from the Godman.

It is the real side of religion and the only element which reveals or unfolds the emotionality of the spiritual path. The highest love is the one which is perfectly selfless and disinterested, devoid of all desires and expectations. It is fire—an infinite fire in itself and those who burn in it get purified.

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."

We must first fall in love with God then will we be given to love man that is, "to love one another". This is indeed the highest demonstration of the fulfilment of the divine theme. Shri Meher Baba makes us realize the truth. He makes us realize Oneness in Manyness. He makes us realize that spirit and matter, spiritual life and material life go hand in hand. He says: "When head and heart, intellect and feeling are equally developed and balanced, then the apparent antithesis is resolved into One Divine consciousness. He has not come to make man different but to draw man back to the divine source. Through his example he will help man to find real happiness and liberation within in which man is free from prejudices and unattached to life and its play through the opposites.

Renunciation should be mental. Man should be in the world, perform his legitimate duties but feel mentally free, detached from everything. The new citizen of the world should be in the world but not of the world.

In the conclusion the lecturer referred to the idea of Shri Meher Baba to establish the new Universal Spiritual

Centre comprising the following six departments: (1) The Spiritual Academy; (2) The House of Advanced Souls; (3) The Abode of the Saints; (4) The Mad (*Mast*) Institute; (5) The Solitary Quarters for Meditation, and (6) The Resting Place for the Afflicted, explaining the object of each section. This Spiritual Centre shall be the training ground for selfless workers who will learn how to render real and effective service to mankind.

Dr. Abdul Ghani Munsiff, presenting a study of Meher Baba from the Muslim viewpoint, said: "Orthodoxy, in the history of the world has always opposed the advent of a spiritual Master and that evidently for two reasons: Firstly any new dispensation spells a possible danger to all vested interests and instinctively they try to safeguard them by an opposition right or wrong. Secondly, possessing as it does a traditional rather than a rational attitude towards religion, orthodoxy fears damnation of soul and the wrath of the powers that be, by listening to anything new. Islam is no better in this respect than others in spite of the teaching of the Prophet 'Seek ye the Light of Knowledge (Divine) even if it were to be found in China'."

Leaving churchianity (conservatism) alone which is not

equal to this new task he appealed to the intellectuals to study the life and teachings of Hazrat Meher Baba in the light of the highest Sufistic philosophy. Dr. Ghani further said, "Meher Baba is nothing if not a Sufi, when he lays stress on love and he (Meher Baba) attributes the quality production of saints in Islam mainly due to love being their chief method of approach to divinity.

Meher Baba's teachings and claims are not in conflict with the basic principles of any religion and his apparent informality is the index of the time—the present *Qalandari* age characterised by irreligiosity. He is just what the world needs at the moment, the common denominator who can be approached and claimed by all without loss of prestige cultural or religious. Does it not sound like a *Mujaddid* (revivalist) of Islam speaking through him when Meher Baba says: 'I have come not to teach but to awaken'?"

PRESIDENTIAL REMARKS

Mr. A. Subramania Iyer who presided at the Mysore Lectures, welcomed the idea of the Master—Shri Meher Baba—in-augurating his spiritual activities in the Mysore State by establishing the Universal Spiritual Centre at Byramangala. This, he said, is in keeping

with the high tradition of this State in being hospitable to great Masters in the past. He also paid a special tribute to the Western disciples who were the speakers of the evening with Dr. Deshmukh.

Rukn-ul-Mulk S. Abdul Wajid who presided at the Bangalore Lectures, read out Hazrat Meher Baba's own statement from a booklet that he has not

come to form a new sect or a new religion but to use religion to realize Divinity.

He ended the evening function by referring to the inspired speeches saying—"It is indeed an index of the greatness of the influence of the Master when the disciples are able to impart their sincere faith and devotion in such feeling terms."

An Invitation

Meher Baba's devotees and all spiritual aspirants throughout India are cordially invited to attend the foundation laying ceremony of the "UNIVERSAL SPIRITUAL CENTRE" by the Master, at the newly acquired Site adjoining Byramangala Reservoir, near Bidadi Ry. Station (Bangalore—Mysore Route), on the afternoon of 17th December, 1939.

For details of the programme, etc., please write to—

THE MEHER BABA
UNIVERSAL SPIRITUAL CENTRE COMMITTEE
4, PALACE ROAD
BANGALORE

Bubbles

BY KEMALI

God created the ocean deep and, to complicate it more, He
fashioned each drop an entity with energy at its core.

The drop never sees the ocean for it looks into the air and
makes its bubbles fly around as though it did not care.

Some long, some thin, some short and fat and some all
bulging round; some wiggling into funny shape they
happily re-bound.

Then, there are lazy drops; these float about just carried with
the tide. The others quickly hurry past, they have no
time to glide.

Some gay, some sad, but these weighed down as though a tear
remain to hold them back from freedom which they
would now attain;

These bubbles are a trouble, even though they are demure, they
keep their thoughts locked *up* inside they feel so
insecure.

Now, if you are a clever drop and change your shape each day,
then you are trying from within to elevate your way.

We must expand our eagerness to know how to abide and look
to God to bless us and sweep us in His tide.

If we could feel the ocean is our home, without a key, then
would we see the drop we are and not a bubble be.

All drops reflect in colours, none ever are akin; yet know not
they transparent are to God who sees within.

Should an opaque drop come along it is because its way has led
it through dense passages from which it had to stray—

These bring their troubles with them, and floating with the tide,
God in His mercy holds them still closer to His side.

One day a dreadful storm arose upon the rocky coast; the drops came pelting one by one, their lives were almost lost.

The bubbles burst and lay in wrecks, they were beyond repair. Now was the time for drops to show their eagerness to care.

When all was o'er the sun arose and, smiling from the skies: "Do you not know your blessings," said, "although they are disguised?"

Because you 'hit the rocks' your consciousness must glean that God did send this storm to rouse you from your dream.

The Ocean, your Master Infinite, as Love in each drop remains; rejoice that you are fortunate and that He you sustains.

Awake! Arise and know that you can of real service be, as 'only a drop' has saved a life from dying misery."

Now when you see the ocean in waves upon the shore; these waves are saints with bowing heads who worship and adore.

Our Baba, God, the One in all; and in the Ocean we, the drops, return as to our home throughout Eternity.

THE SAYING OF SHRI MEHER BABA

The *Jivatman*, the individual or unrealized soul, is in the bindings of the mind, the subtle, and the gross bodies. Its bindings are both of the mind and of the body. But when the *Jivatman* crosses these bindings and becomes *Shivatman*, the realized soul, *One with God*, there are no desires left.

Notes from My Diary

F.H. DADACHANJI

A SILENT RECOGNITION

MASTERS of spiritual Perfection who are indifferent to all things earthly, however rich or great, do prefer places and people where their work for the spiritual upliftment of humanity finds whole-hearted response. For a great and unique centre as Meher Baba has wanted long since to start for his universal work, the site selected must have, besides unique distinctions in all practical ways, certain definite spiritual qualities and atmosphere which aid in creating a response in the people when they find and feel the presence and power of august and divine personalities of Saints and Masters. Such rare qualities seem to have been found in the recently selected site at Byramangala Reservoir in the Mysore State, where the Master has decided to establish his Universal Spiritual Centre.

If the Master knows his men and the place where he could get the best and whole-hearted response, it is no small tribute to this model state and those

who made it what it is to-day that he should select this side as best suited for his great Spiritual Centre. It is a silent recognition of something spiritually substantial that would help his sacred Cause for the spiritual upliftment of mankind, with a beautiful blending of the ancient and modern in art, science, culture and philosophy that so many of its institutions provide.

AN AUSPICIOUS BEGINNING

Baba's arrival in this State at an opportune time and his august blessings seem to have proved very auspicious, especially for the poor peasants on this side. Due to weak monsoon this year in the Mysore State, as in many other places in India, in the beginning of the season, grave anxiety was felt all over, and many who came in contact with the Master naturally asked him to bless this side with sufficient rain to avoid failure of crops. In his usual indifferent and light manner, Baba had graciously granted their request.

True to his word, within a very short time it started raining with a force and it poured down practically throughout the month of October bringing the average to more than normal. That was a good omen for the Master's spiritual activities here, his very advent proving so auspicious.

THE FOUNDATION DAY—
17TH DECEMBER 1939

In the middle of October, a petition was made to Shri Baba through the *Amildar* (Government Officer) at Closepet, by the peasants of the three villages whose lands were purchased for the proposed Centre, that they be allowed to remove the crops which had this time after years had grown so luxuriant. Although none of these peasants had any legal right or hold on this, and the removal of the crops required more than two months, which would mean another postponement for the laying of the Foundation, in the loving heart of the Master, the question of the poor outweighed all other considerations of difficulties of set programmes and the request was at once granted. The Foundation Day was thus postponed and is now fixed for *Sunday, the 17th of December*. Series of messages by telegrams and letters had to be despatched all over, intimating all concerned of the very large group of

disciples and devotees about this change in date.

THE CENTRE COMMITTEE

To manage and conduct this unique institution of the Masters Universal Spiritual Centre, he appointed a special Committee from amongst the select members of his Eastern and Western disciples—The Meher Baba Universal Spiritual Centre Committee—to work under his guidance and instructions.

MYSORE IN DASARA

Mysore, the "Garden City" is always beautiful, but during the Dasara festival, which is the year's greatest event, it assumes quite a different aspect. It is a veritable fairyland on earth. The panoramic view from the Chamundi Hills at sunset with its golden reflection on the palacial buildings and also the Maharaja's palace exquisitely illuminated at night are sights quite unforgettable and scarcely seen elsewhere in the East. Such beautiful blending of East and West in its planning can hardly ever be found and well may the Mysoreans be proud of this model city. The *Brindaban* at the Krishnarajasagar Dam is yet another engineering feat—the creation of a genius indeed. When fully illumined, with myriads of coloured lights

playing upon the endless fountains, it is a veritable *Brindaban** brought on earth.

Mysore in Dasara is really an enviable treat for anyone from any part of the world to see and enjoy. Not only has this "Garden City" a beauty of its own from artistic or engineering point of view but it has also a natural beauty which is most ingeniously utilised by skilful and artistic brains who have taken special care to preserve its traditionally Indian architectural beauty and outlook. Above all it has an ancient culture and spiritual atmosphere, which the Master—the best of any—can appreciate.

During the Dasara festival, Baba and the select group of about 40 went to Mysore and stayed there for four days—19th to 22nd of October. A large residence—the Yelwal Palace—about 8 miles from Mysore and having the seclusion as required for our group, was placed at the party's disposal through the kind offices of the Dewan (Prime Minister) whose interest in Baba's cause is now very well known and has already been referred to in our last issue. True to the proverbial hospitality of this model State, the executives on

special duty during these festivals and other staff of the engineering department left nothing undone to render all possible facilities regarding water, lights and other arrangements for such a large group as ours and at such a distance, and their appreciable services deserve special note. Special arrangements were also made for our large group in one of the most convenient and suitable places to see the famous Dasara procession, on the 22nd, when His Highness, seated in a golden *Howdah* on a State elephant passed through the city in a grand procession of oriental splendour, while the townsmen and peasants from all over the State came to witness the event.

This gave the Master an opportunity which he likes to work spiritually in the midst of vast crowds, and seems to be one of the principal reasons of his visit to the place on this particular occasion.

LECTURES ABOUT THE MASTER AND HIS MISSION

During the *diwali* holidays, Dr. C. D. Deshmukh, M.A., Ph.D., of Nagpur University, who is one of the most ardent disciples of Baba for years,

* Forest of *Tulsi* plants in which Lord Krishna played at his flute which attracted the Gopies and even animals. It has thus a spiritual and sacred significance and heavenly aspect.

came to Bangalore with his family to stay near the Master and have his *sahavas* (company).

To enlighten the public on this side with the spiritual mission and teachings of the Master and also to acquaint them with the details of the Master's Universal Spiritual Centre to be established here, lectures were arranged and delivered by Baba's Eastern and Western disciples in public halls in Mysore and Bangalore and in the Meherashram at Saidapet, Madras.

Beginning with the Capital City in the State in the Rangacharlu Memorial Hall, Mysore, on the 2nd November, under the presidency of Mr. A. Subramania Iyer, B.A., Retired Excise Commissioner in Mysore, Dr. Deshmukh spoke on the "Present Spiritual Crisis and the need of an Awakener" with particular reference to the Master—Meher Baba—his teachings and life mission, while Princess Norina Matchabelli and Countess Nadine Tolstoy recounted their personal experiences after coming in contact with the Master and the transformation brought about by him in their lives. The same subjects were dealt with at Bangalore on the 6th at Sir Puttanna Chetty Town-Hall, when Rukn-ul-Mulk S. Abdul Wajid, B.A., Revenue Commissioner in Mysore, presided. Besides the three speakers above-named,

Dr. Abdul Ghani Munsiff, Baba's school-mate and one of his oldest disciples, now the Managing Editor of this *Journal*, also spoke in Bangalore on "Hazrat Meher Baba and His teachings from the Muslim and Sufistic point of view".

These lectures were very well attended by select and cosmopolitan gatherings at both places, and the enthusiastic response evoked during the discussion of such difficult subjects like spirituality bespoke the culture and mind of the people here—a compliment indeed both to the speakers as well as to the hearers. Dr. Deshmukh's philosophical treatment of the subject in hand and his arguments based on personal experiences were as interesting as the inspiring experiences of the other speakers. Above all, the sincerity of the speakers and their personal experiences as narrated, made a great impression on the gathering. A detailed account of all these speeches together with presidential remarks appears elsewhere in this issue.

PRIVATE TALKS AT THE SCIENCE INSTITUTE, BANGALORE

At the special request of the Secretary to the Indian Institute of Science Gymkhana, Bangalore, some interesting talks were given by the Eastern and Western disciples of Meher

Baba on the 9th November under the presidentship of Sir C. V. Raman, the famous scientist. In his introductory speech, after welcoming the speakers in their midst, the learned president remarked that though they were scientists, they could not but be sensitive to spiritual values and he paid a glowing tribute to the great teachers of the world, particularly to Lord Buddha.

The interesting remarks of the president at the outset for the important part science played in life invited Dr. Deshmukh to discuss the subject of science in relation to spirituality, and in a remarkable speech he stressed on the point that although science could provide all amenities of life, it could not point out the end and aim of life as did spirituality. Dr. Deshmukh's convincing arguments based on personal experience in contact with a Spiritual Master and the sincerity of speeches by the two distinguished ladies impressed the learned president to agree to the speakers' remarks regarding personal contact and experience with a living Master, although he believed in God and His divinity in his work in the laboratory.

In his concluding speech, he remarked that although the teachings of all prophets are identical, they are very difficult

to follow. A Teacher is always greater than his teachings, and the influence which he wields over humanity is due to his being a *living example* of his teachings. He said that people will be able to estimate the value of Shri Meher Baba through personal contact.

This debate on "Science and Spirituality" was indeed a cultural treat for the cultured gathering. We wish to share with our readers in this rare treat with a detailed version of these speeches in our next issue.

THE DEPARTING OF A DEAR SOUL

One of the very staunch Western disciples of the Master, Mrs. Estelle Gayley, better known to all as dear "Nonny", expired on the 14th of October. According to the vivid description as given by those who were nearby on the occasion and observed all, her last expression was inexplicably blissful of the divine experiences she had been passing through on the verge of "crossing the threshold", and was a very impressive example of the life's greatest event of the casting off of the physical frame—death as the world calls it—being no dreadful event for mourning, as it is deemed to be, but an inevitable change for the better and a step further

in the ladder of evolution from humanity to divinity.

This passing off of one of the Master's very dear ones vividly reminds me of the most significant words of *Kabir* on "Death" which I deem worth reproducing here:—

"Marna marna sub koi kahe—

mari na jane koy

Marna ho to aysa maro—

ke fir na marna hoy "

i.e., "Everyone says, I am to die but none knows how to die; if you want to die, die in such a way as not to have to die again", which means, in other words, real death is in being permanently released and freed from chains of births and deaths, and be redeemed for ever. This is possible only through the grace of a Master. How lucky then are those like the dear departed soul, who come in contact with a living Master, and through love and devotion earn his grace for the greatest gift and goal of life—Self-realization.

LOVE NEVER DIES

None is so great as the one who lives and dies for Love and service. Mrs. Estelle Gayley—"Nonny" as she was named by her family and known to all—was one of the first amongst the Western group, and one of the rarest souls whose unbounded love for the Master ever since she joined him, and her keen

sense of service to his sacred Cause, were the admiration of the group.

Widow of a distinguished American lawyer, she was a model of American manners, integrity, courtesy and exactitude. Though over 60 when she joined the Master first and very delicate of constitution, she had an amazing spirit of endurance, and loved to work untiringly on her machine, typing all the private and important discourses and explanations of the Master which she also took special care to note down. Her inspired poems have appeared in the *Journal* under the *nom de plume* of "Kemali". Since its inception date, she has been Secretary of the *Meher Baba Journal*. Also she was member of the *Meher Baba Universal Spiritual Centre Committee*.

Above all, her love for the Master was too great to let any opportunity of service pass unnoticed. She contributed liberally and always to his Cause, and it is largely due to her loving gift and spontaneous contribution recently—as also of a few others—that Meher Baba's *Universal Spiritual Centre* starts its existence to serve the spiritual need of mankind.

No service could be greater than that which raises humanity to its divine heritage of Union with God, and

Meher Baba's *Universal Spiritual Centre* which is dedicated to that sublime Cause of spiritual emancipation of mankind will be the only institution of its kind under the direct guidance of a Perfect Master, rendering that service to humanity for which it stands today in utmost need. Her name connected with this unique institution which is to be the Master's greatest medium of external and internal work, will perpetuate her memory forever and will be well-earned compensation to a worthy soul whose love and sense of service and sacrifice will be a source of inspiration for mankind "to love and to serve," selflessly and unceremoniously.

For one who had lived all her life in the civilised West, and enjoyed all the modern amenities of life of a well-to-do family for over half a century, the readiness with which she accepted the simplicity of a life of an *ashram* under the Master entitled her to the dignity of a true disciple which she truly was.

Mrs. Gayley breathed her last on Saturday, the 14th October at "The Links," Bangalore, the present residential quarters of the Master and his group of disciples which includes her daughter, Rano Gayley. Her last moments may be said to be the most blessed of her life. As a

rule, Masters, for reasons best known to themselves, deliberately keep away from the spot where anyone of their intimate group of close disciples and those spiritually connected, is expected to discard the body. Meher Baba's group of disciples have experienced this on a number of occasions in the past. To refer to only two particular incidents—he was far away in the West when Hazrat Babajan of Poona (Baba's first Master) expired in 1931; and again when his own father died in 1932 in Poona. But in this present case, Baba seems to have made a special exception. Although he did go out to the site of the new Centre at Byramangala, 22 miles away from Bangalore, the same afternoon during her last moments, yet he returned just in time before she "crossed the threshold". On his return journey, Baba repeatedly asked for the time every few minutes. At 6-40 p.m., he definitely made a sign to those of us in the car with him that "Nonny had expired." A short time later we arrived at the bungalow. The two doctors who had been treating her all the time with utmost skill and careful attention, reported to Baba that it was practically all over, some moments ago. Baba then entered her room, and in the presence of the group and the two medical advisers, went near her

bed and placed his two fingers on her eyes which were closed. Instantaneously with the touch of the beloved Master, she heaved a deep sigh—the last sigh of relief that her life's most cherished desire was fulfilled, and the next moment with the removal of the Master's touch, dropped her head aside, dead. The Master's last touch, in the light of the explanation given, was like a permit for her to the gateway of Eternity, and the great devotee and lover passed off in perfect peace to the eternal abode of Love and Bliss.

Well did the loving soul deserve the Master's most touching and significant expression of appreciation made before the group immediately after her death:

"Nonny was one of my greatest lovers. She always gave spontaneously for my work. It is for her great share of timely contribution, among others, that the Centre scheme could be presently started. Funds will come, and come in plenty, but to the dear departed soul goes the credit of starting my work that is to serve mankind's greatest need. And I am happy her dear name will be connected and perpetuated with this unique institution."

In accordance with her express wish, Mrs. Gayley's body was cremated in Bangalore. The greatest tribute a disciple can ever aspire to have is the Master's recognition of one's love. It touched the hearts of all here when Baba lovingly desired that the ashes of his dear disciple "Nonny" be taken to the home and Centre of his spiritual work for over 15 years at Meherabad, Ahmednagar, and there interned near the dome which is to be his own mausoleum. He further ordered that food be distributed to the poor on her anniversary day every year, in commemoration. A special member of Baba's old *mandali* immediately left with the ashes for Ahmednagar to make the desired arrangements. A monument is being erected to perpetuate her memory, with a tablet and inscription.

It was her wish to stay with the Master all her life and although she abides in spirit eternally with the Master, even in her death, the remains of her physical body will also be, for ever, at the feet of her beloved Lord, and will be a permanent reminder to all who pass by that *Love never dies*.

In Memory of a Great Lover

BY AN ANCIENT MYSTIC

Take my life and let it be
Consecrated Lord to Thee.
Take my hands and let them move
At the impulse of Thy love.
Take my moments and my days
Let them flow in ceaseless praise.
Take my feet and let them be
Swift and beautiful for Thee.
Take my voice and let it sing
Always only for my King.
Take my lips and let them be
Filled with messages from Thee.
Take my silver and my gold
Not a mite would I withhold.
Take my intellect and use
All its powers as Thou shalt choose.
Take my will for it is Thine
It shall be no longer mine.
Take my heart it is Thine own
It shall be Thy royal throne.
Take my love, my Lord, and pour
At Thy feet its endless store.
Take my self and it shall be
Ever, only, all for Thee.

Register of Editorial Alterations Vol. 2, issue 1

Page 3, para 1, line 12, change “different” to “as different”
Page 7, col 2, para 5, line 5, change prolemics to polemics
Page 8, col 1, para 3, line 8, change entirity to entirety
Page 10, col 1, para 2, line 2, change widsom to wisdom
Page 10, col 2, para 2, line 1, change daugher to daughter
Page 10, col 2, para 5, line 4, change shrowded to shrouded
Page 12, col 1, para 2, line 7, change “ritual” to “ritual to”
Page 12, col 2, para 2, line 24, change *Illiad* to *Iliad*
Page 13, col 2, para 2, line 12, change planes, to planes:
Page 14, col 2, para 1, line 2, change spritual to spiritual
Page 19, col 1, para 3, line 14, change impertive to imperative
Page 22, col 2, para 1, line 11, change *expeirence* to *experience*
Page 22, col 2, para 2, line 16-17, change subordinnate to subordinate
Page 27, col 2, para 2, line 3, change Mangolian to Mongolian
Page 29, col 1, para 1, line 8, change jesture to gesture
Page 29, col 2, para 1, line 2, change jesture to gesture
Page 33, col 1, para 2, line 10, change mangoose to mongoose
Page 33, col 2, para 2, line 3, change incarnation to reincarnation
Page 35, col 1, para 1, line 2, change “can what” to “can do what”
Page 39, col 2, para 1, line 17, change hallow to halo
Page 46, col 2, para 2, line 17, change knowin gyow to knowing you
Page 50, col 1, para 2, line 15, change proensities to propensities
Page 50, col 2, para 2, line 18, change hallow to halo
Page 51, col 2, para 1, line 11, change Madona to Madonna
Page 55, col 2, para 2, line 17, change consciousness. to consciousness.”
Page 56, col 1, para 2, line 12, change worng to wrong
Page 61, col 1, para 2, line 9, change “which had” to “which”
Page 61, col 2, para 3, line 9, change palacial to palatial

NOTE: The word reincarnation on page 33 suggested in place of incarnation from context only

The word hallow is incorrect on page 39, but may be correct on page 50